

FIFTH ANNUAL REPORT

OF

THE PENNSYLVANIA BRANCH

OF THE

American Tract Society,

PRESENTED AT PHILADELPHIA,

MAY 6, 1858.

PUBLISHED BY THE

AMERICAN TRACT SOCIETY,

929 CHESTNUT-STREET, PHILADELPHIA.

THE
PENNSYLVANIA BRANCH
OF THE
American Tract Society,

EMBRACES THE STATES OF PENNSYLVANIA, DELAWARE, AND
PARTS OF NEW JERSEY, VIRGINIA, AND OHIO.

CORRESPONDENCE.

COMMUNICATIONS pertaining to Colportage, Finance, Gratuitous Distribution, Christian coöperation, and the general operations of the Society on the field occupied by this branch, may be addressed to Rev. N. W. GOERTNER, D. D., Corresponding Secretary, 929 Chestnut-st., Philadelphia.

Those covering remittances of funds, and ordering publications, including the American Messenger and The Child's Paper, to Mr. H. N. THISSELL, Depositary, 929 Chestnut-st., Philadelphia.

Drafts for dues will be issued in the name of Mr. Thissell, and drafts containing remittances should be drawn in his favor.

EXECUTIVE COMMITTEE.

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FIFTH ANNUAL MEETING.

THE fifth anniversary of the Pennsylvania Branch of the American Tract Society was held in Musical Fund Hall, Philadelphia, May 6, 1858. Geo. H. Stuart, chairman of the Executive Committee, presided.

A portion of Scripture was read by Rev. Samuel A. Clark of the Episcopal church, Elizabethtown, N. J., and prayer was offered by Rev. Byron Sunderland, D. D., of Washington, D. C., when the audience united in singing the hymn,

“Come, let us join our cheerful songs,
With angels round the throne.”

An abstract of the Annual Report was read by the Corresponding Secretary, Rev. N. W. Goertner, D. D., when on motion of Rev. John McCron, D. D., of the Evangelical Lutheran church, Baltimore, it was

Resolved, That the Annual Report, an abstract of which has just been read, is replete with facts evincing that amidst the severe pecuniary embarrassments to which the country has been subjected in the past year, this Society has received a gratifying and encouraging support; that its importance in the system of evangelizing agencies is appreciated by the church of Christ, and that the Master has affixed to its operations the seal of his approval.

Rev. Samuel A. Clark of the Episcopal church, in the place of Rev. W. T. Brantley, D. D., of the Baptist church, who was unexpectedly prevented from being present, offered the following resolution :

Resolved, That we recognize, in the national and catholic character of the American Tract Society, great facilities for reaching the destitute thousands of our country with evangelical influences.

After the singing of a hymn, the following resolution was offered by Rev. Philip Sehaff, D. D., of the Theological seminary of the German Reformed church :

Resolved, That the providential gathering and commingling of the most influential European nationalities on the vast arena of our country is rapidly developing intellectual, social, and moral powers, which, pervaded and sanctified by the spirit of evangelical Christianity, must become mighty agents for good; but which, if neglected, will not fail to exert a blighting influence upon the best interests

of mankind, and greatly hinder the cause of the Redeemer. The evangelization of these masses is one of the most important religious problems of our day; and its practical solution is worthy of the profound consideration and most zealous eatholic efforts of the American church and Protestant Christianity.

The Chair announced that a note had been received from Wm. H. Allen, LL. D., President of Girard college, expressing his regret, that in consequence of indisposition he was not able to be present to address the audience, but he was happy to introduce Rev. Wm. P. Breed, of the West-Spruce-street Presbyterian church, who kindly consented, without a moment's preparation, to take the place of Dr. Allen. Mr. Breed then offered the following resolution :

Resolved, That under a popular government, and with a free press, a purely evangelical literature, universally diffused among the people, is indispensable to the permanence and well-being of our social, civil, and religious institutions.

The audience then sang the Christian doxology, when the benediction was pronounced by Rev. Jonathan Edwards, D. D., of the West-Areh-street Presbyterian church.

FIFTH ANNUAL REPORT.

THE evolutions of the divine government in the kingdom of grace constitute a history which, we have reason to believe, will be continued on a rising scale of interest and importance until the full consummation of the Saviour's mission, the willing subjugation of the whole world to Christ, shall be recorded.

Progression is the revealed purpose of Jehovah, manifest in his providence and word. "Go ye into all the world, and preach the gospel to every creature," is the divine behest, accompanied by the cheering promise, "Lo, I am with you always."

That the poor have the gospel ministered unto them, is ever to be regarded a distinguishing evidence that the instrumentality employed is of God.

In efforts to seek and save the lost, it is the privilege and the proof of evangelical faith, to look for and expect results bearing the seal of divine approbation. Evangelical associations, therefore, whether denominational or catholic, no less than a particular church or individual Christian, must justify their claim to confidence and support by an appeal to facts in the history of their efforts. To this test the Executive Committee of the Pennsylvania Branch of the American Traet Society wish to subject their doings; and in presenting this their Fifth Annual Report, they desire to magnify the divine goodness. God has not forgotten to be gracious. Though financial embarrassments have greatly prevailed, His manifest presence and blessing have been richly experienced.

There have been in the employment of this Branch, during the whole or part of the year, 147 colporteurs, including 44 students from ten different institutions, during their vacations, 12 of whom labored two successive terms. Of the whole number, 37 used both the German and the English languages, two exclusively the German, and one labored among the Swedes, Danes, and Norwegians, in the northern counties of this state. 112 labored in Pennsylvania, 19 in Ohio, 9 in Virginia, 6 in New Jersey, and 1 in Delaware. They visited 143,698 families, and conversed on personal religion, or con-

ducted prayer, in 91,199 families. They found 16,967 families who acknowledged themselves habitual neglecters of the sanctuary ; 6,399 were destitute of all religious books except the Bible ; 7,621, exclusive of Roman-catholics, were destitute of the word of God ; 9,471 Roman-catholic families were visited.

The circulation of books and tracts by this Branch during the year, is equal to 206,092 volumes of the average size. The reading-matter of the American Messenger and the Child's Paper, the monthly circulation of which, from this office, has now reached 59,000 copies, would equal 130,636 similar volumes, making the entire circulation from this depository one hundred and nine million seven hundred and sixty-six thousand one hundred and ten (109,766,110) pages. Of this amount there have been gratuitously distributed by colporteurs, agents, and others, including specific grants for various humane and benevolent institutions, and for distribution in steam and canal boats, for emigrants, for seamen in port and outward bounded vessels, to Sunday-schools and missionaries, 10,786,880 pages, which at the Society's prices amounts to \$7,191 25.

The entire receipts at this office during the year have been, from sales made by colporteurs, \$26,238 34 ; from sales in the store, including the American Messenger and the Child's Paper, \$17,559 73 ; from collections, \$9,516 91 : making the entire receipts from this field, exclusive of the amounts sent direct to the office in New York, \$53,314 98. The expenditures during the year, including the salaries and expenses of 147 colporteurs, Corresponding Secretary, General Agents, Superintendent of Colportage, clerks in depository, rent, insurance, taxes, fuel, light, postage, exchange, printing, advertising, and repairs, amounts to \$33,968 89.

The receipts, including the proceeds of sales, exceed the expenditures \$19,346 09.

In the five years of the existence of this Branch, a colporteur work has been performed on the field occupied by it equivalent to an individual service of nearly two hundred and five years. Six hundred and forty-seven thousand two hundred and eighty-six Christian visits have been made, and some religious truth deposited ; three hundred and thirty-five thousand four hundred and four opportunities were embraced for direct personal religious conversation or prayer. There have been circulated on the field in the five years, two hundred and thirty-three thousand fifty-five dollars and fifty-three cents' worth of evangelical truth ; thirty-two thousand four hundred and twenty dollars and thirty-three cents of this amount was gratuitously dis-

tributed, which is equal to nine hundred and sixty-four thousand six hundred and forty-one volumes averaging 250 pages each, one hundred and sixty-two thousand one hundred and one of which number were given to the poor, neglected, irreligious, and ungodly. To reduce the amount to pages, it would equal two hundred and thirty-three million fifty-five thousand two hundred pages. Thirty-two million four hundred and twenty thousand two hundred pages were gratuitously distributed.

The Committee desire to call particular attention to these statistics, and to ask what may not reasonably be expected from such a broadcast sowing of the word of life. Trace out these results in the light of one of the most striking analogies of Scripture, and how vast and measureless will they appear. Plant a single seed, and from it gather the fifty or the hundred-fold for a new planting, and the product of these again for a still larger planting, and you will ere long have enough for the entire seeding of the world. Plant in a single heart the germ of the higher life which springs from faith in the Son of God, and what may be the product of that one development of the gospel's power. It may secure the planting of a like germ in a score of hearts, and thus, in the progress of a law understood well enough in the cultivation of the soil, may there spring from an apparently inadequate beginning immeasurable and wide-spread blessings. What then may be rationally looked for as the result of inculcations so multitudinous of religious truth, scattered in millions of pages, and planted in thousands of minds?

Independent of these future consequences, however, there are present developments that mark the prominence and the power of this instrumentality. Such have been the immediate fruits of our labors, that the most cheering evidences of a growing appreciation of colportage have greeted us, from week to week, during all the past. Testimonials are continually coming from pastors of different communions touching the influence of the circulation of evangelical truth as an important aid to their ministry.

All this is cheering ; but there is still a great work to be accomplished on this field. There are large districts in which ignorance and vice still prevail, and in which a Christian standard of morality is utterly wanting ; so that the good already accomplished, and the manifest adaptation of our work to human progress--to the highest of all progress, human salvation--instead of making us content with past achievements, only stimulates Christian sympathy the more, and renders the call to future effort more imperative.

The Committee are persuaded that it needs only a knowledge of the actual condition of the masses in many of the rural districts and large towns, and the influence of colportage, to stimulate Christian liberality to a higher point of interest. This was made clearly manifest by a series of meetings of a popular character, held during the past winter in this city. A few gentlemen were personally invited to meet the Committee for conference. These were so interested by the facts presented as to urge the appointment of another meeting in a larger room, and to extend the invitations to a greater number ; and this led to subsequent meetings, each induced by the spontaneous call on the part of those who listened to the statements made and the facts presented. They grew in interest and number from week to week, some of the most active and efficient business men participating in them, urging with unusual earnestness the importance of the Society's work, and pledging liberal contributions, which would have been redeemed ere this, but for the extraordinary financial pressure that has affected most severely this entire community.

In the month of October, a convention of colporteurs laboring in connection with this Branch was held in Pittsburg. It was opened with a sermon by the Rev. William M. Paxton, pastor of the First Presbyterian church, which was published by the unanimous request of the convention, and has been widely circulated. Thirty-five names were enrolled as members of the convention, of which twenty-seven were colporteurs from Western Pennsylvania and Eastern Ohio. The resident ministers of different evangelical denominations attended as they had opportunity, and participated in the deliberations and public exercises. The convention continued for three days ; each day was occupied with two sessions. A public meeting was held each evening, and addresses delivered by Drs. Plumer, Swift, and Yerkes, and others, members of the convention, demonstrating the usefulness of the Society, and its claims to public confidence and support. The business meetings of the Society were rendered interesting and profitable by a careful review of the Society's principles and aims, and a free interchange of sentiment in reference to the best mode of carrying out those principles and attaining those ends.

The CATHOLIC BASIS and single object of the Society was introduced and discussed as a topic important to be understood and appreciated by all connected with it. It was urged that the Society was constituted by a union, not of denominations, but of individual Christians who were willing to forego minor considerations and prefer-

enees, in order to harmonize in the dissemination of the great truths essential to salvation.

It did not seek to draw any from sympathy or cordial coöperation with kindred or denominational enterprises which had been undertaken for the advancement of Christ's kingdom, but asked for only so much of interest and coöperation as the general cause of evangelization through this instrumentality might seem to claim. Its position was antagonistic to none, and its professions and practice were those of Christian fellowship with every evangelizing enterprise; hence there could be no conflict with denominational colportage, unless one or both were diverted from their appropriate channel of usefulness. The books of this Society contained no creeds or formularies, treatises or defenses of any doctrine or practice by which any particular denomination was distinguished. It published only the truths in which all evangelical Christians were agreed; leaving to each denomination, sect, or party, to furnish its characteristic literature.

To seek and save the lost was the grand pervading principle of its charter and its acts; to this it owed its origin and its historical development. It rested on a purely catholic basis, and to become either sectarian or political, local or secular, would change its nature and defeat its aims. To effect its object, it employed the Christian agent and the evangelical press to publish the name of Jesus and his scheme of grace to ruined man. In the language of the text of the admirable sermon preached at the opening of the convention, "Let us do good to all men," was the simple, legitimate object and aim of the Society.

The NECESSITY OF COLPORTAGE was discussed. It was agreed that the wide-spread field of spiritual destitution demanded an agency like this to meet its wants. Ministers of the gospel were not sufficient in number for a full supply, and even if they were, the numerous sects into which the population of many large districts is divided rendered it impossible to procure a united support of the ministry, and no one denomination had the requisite ability. Without the labors of the colporteur, these destitutions would share but little in the regards of the Christian church.

Another reason assigned was, to meet and counteract the vain and demoralizing literature which is scattered broadcast in these waste places, and seeking with its noxious growth to occupy the soil in advance of the church. Colportage, by furnishing the people with an evangelical literature, had been discovered to be the most effectual antidote to the spread of the contagious influence of corrupt

and demoralizing books ; that there was no field so remote or destitute that colportage might not reach it. It was the aim and effort of the Society to reach the entire population, to place divine truth in the hands, and hold it in contact with the hearts of every family and individual—to feed the multitude in ranks so arranged that every one may receive a portion of the bread of life.

The standard of COLPORTEUR QUALIFICATIONS was another topic introduced. It was remarked, that often men were recommended by pastors and others, who, though unquestionably good men, had no efficiency and no adaptation for this work. The unanimous expression of the convention was, that experience taught that intelligent, active, vigorous, energetic men were needed—not drones in the church, nor yet the halt, the lame, the weak, or the injured of the fold, were needed for this sacrifice, but the firstlings and fatlings of the flock, those who would be most missed at home, who love the house of God, the Sabbath-school, the prayer-meeting—officers of churches, who had a knowledge of ecclesiastical matters and understood the constitution of the church, the relation of the ministry, and appreciated the regularly constituted ordinances of religion : they needed not to be learned men, but they should be wise men—men practically and experimentally acquainted with the operations of grace upon the heart, who understood and could make plain to others the plan of salvation by Jesus Christ—men who loved the simple story of the cross, who delighted to sit at the feet of Jesus, and would persuade all men to come and sit with them and learn of him. Such men, it was urged, would never give occasion for complaint by pastors of interference with their work, or be puffed up and imagine themselves equal to the ministry, however successful they might be in their work of faith and labor of love ; but would always be welcomed as help-meets, and regarded as important coadjutors in the advancement of Christ's kingdom. It was observed that it was only reasonable to expect that such men were to be found in many of the churches ; for if the Lord had a work to do in waste places in advance of the ministry, or in aid of it where it was established, he would qualify and call men to go and perform it. Why should not the laity as well as the ministry make sacrifices in worldly positions for the sake of honoring Christ by giving themselves wholly to this work ; why not men in improved circumstances in life make such a disposition of their worldly affairs as to enable them to consecrate their entire energies in carrying the gospel to the destitute ?

It was a noticeable fact, that in this convention were quite a num-

ber of this class: men who had left the plough in the furrow, giving the reins into the hands of their sons; others had given the instruments of their worldly occupation to hired servants, while they hastened to work in the vineyard of the Master.

The DUTIES OF COLPORTAGE, and the best mode of prosecuting it, were discussed. It was stated that the duties and relations of the colporteur were dissimilar in theory and practice from those of the missionary, while they were one in spirit and aim; both labored to bring sinners to Christ, and to edify the saints: but while the missionary relied mainly for success upon oral teaching to lead men to the cross, he employed the press incidentally to aid him in his efforts. The colporteur, on the contrary, was a "book bearer," and sought to interest primarily by the printed page; he went forth scattering the leaves of the tree of life which are for the healing of the soul, and employed oral teaching incidentally as a help, preparing the way for the reception of the truth in the permanent and abiding form of the book or tract. The Society sent him forth not as an authorized minister to preach orally, but with printed saving truth to distribute everywhere by sale and by gift.

The Committee, however, would not commission a colporteur, nor would he be worthy of a commission, unless the Holy Ghost had made him a missionary in spirit, ready to improve every opportunity afforded him to do good orally as he had ability.

It was conceded by all who had experience, that successful colportage depended in a great measure upon the spirit in which the laborers went forth; where a Christ-loving and soul-loving spirit was the motive power of colportage, it would be successful. It would teach men how to be all things to all men, in the apostolic sense; it would prompt them to study the character of individuals, and to study the books they bore to them, so that their recommendations to purchase would be judicious and likely to benefit. It was often observed that the most popular books were those the colporteur had read the most, and that if a book was unsalable, the best way was to read it, and it would soon find purchasers. Above all, it was urged that a constant looking to God for a blessing was requisite for success, seeking to be always guided by the Spirit—an habitual filial trust and confidence, which enabled them to go to God as their Father with every feeling and emotion, and open their hearts to him, tell him of their trials and perplexities, and ask him what to do; as one of the colporteurs beautifully expressed the idea: "I love," said he, "to climb upon my heavenly Father's knees, and with

my arms about his neck to tell him how I feel, and ask what he would have me do; and when I go, assured of his smile and his favor, I always succeed."

The BEST MODE OF TREATING ERRORISTS was discussed, and it was almost unanimously conceded that the colporteur should avoid discussion and controversy: that he should be determined to know nothing but Christ Jesus and him crucified. His mission was a mission of love, to bear the glad news that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It was judged advisable sometimes to loan books to such of this class as were unwilling to buy, if they would receive them. A number of instances were related where the happiest results had followed this practice.

The importance of frequent correspondence with the officers; also the necessity of observing care in keeping and rendering accounts; when and from whom hospitalities should be accepted, were made subjects of remark. Indeed every topic of practical importance in the life and experience of the colporteur was brought in review during the several sessions of the convention, and so discussed that all were of one mind and one heart; and while there was diversity of gifts and talents, variety of names and professions and previous occupation, there was a oneness of views, unanimity of sentiment, and a cordial adoption of the principles and practice of the institution, as declared by its charter, and illustrated in its past history.

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1858.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	TERM OF SERVICE.		VOL. OF PRAEGER MEETINGS.	FAMILIES READ.	FAMILIES DESTIT.	FAMILIES BAPT.	FAMILIES ROM.	CATHOLICS.	FAMILIES POOR.	FAMILIES ABH.	FAMILIES PREACHING.	FAMILIES COH.	FAMILIES WITH.	FAMILIES PREACHING.	FAMILIES COH.	FAMILIES VISITED.	WHOLE NUMBER.	REMARKS.	
		M.	D.																	
<i>H. N. Thissell</i>	PENNSYLVANIA.	12																		
<i>D. Ansley</i>	Armstrong	6	6	1,283	392	54	100	16	37	59	209	927	132	146	156	19	64	132	132	
<i>James Ansley</i>	Indiana	17	203	28	112	56	18	19	5	3	19	49	516	516	31	2	9	156	248	
<i>J. H. Austin</i>	Tioga	113	112	628	33															
<i>Thomas Bakes</i>	Lancaster	123	628																	
<i>L. Boeger</i>		9																		
<i>Rev. J. O. Boswell</i>	Susquehanna	7	3	1,316	515	40	21	40	15	43	1,511	2,217	2,217	2,217	2,217	15				
<i>James Bond</i>	Westmoreland	217	555	230	7	31	1	31	49	31	49	757	757	757	757	31				
<i>Edward Boyer</i>	Carbon	10	2,016	298	30	27	59	33	33	33	337	2,016	2,016	2,016	2,016	31				
<i>A. Brown</i>	Allegheny	8	1,653	601	46	43	30	60	85	1,635	2,056	2,056	2,056	2,056	31					
<i>Thomas Bryans</i>	Philadelphia	8	671	192						64	238	428	428	428	31					
<i>J. E. Cathcart</i>	Westmoreland	3	670	115																
<i>Abraham Clardy</i>	Cumberland	715	1,296	185	20	33	19	4	2	176	1,617	1,747	1,747	1,747	15					
<i>W. T. Cramer</i>	Lehigh and Montgomery	12	2,673	878	33	2	177	19	89	32	261	1,617	1,747	1,747	1,747	31				
<i>D. R. Crawford</i>	Indiana	2	7	436	124	4	4	4	3	3	12									
<i>C. Daniel</i>	Philadelphia	229	102	201	26															
<i>Lewis Dille</i>	Washington	115	223	22	30	7	5	5	3	5	275	275	275	275	31					
<i>J. G. Drake</i>	Erie	615	873	235	6	16	27	165	165	165	715	715	715	715	31					
<i>M. Erdman</i>	York	75	555	364	56	86	81	49	49	49	912	912	912	912	31					
<i>L. Eysenbach</i>	Lancaster	1113	1,312	481	5	76	102	119	119	313	1,394	2,104	2,104	2,104	31					
<i>Rev. J. Farley</i>	Tioga	7	517	210	5															
<i>J. Fletcher</i>	Montgomery	226	341	61	19	295	259	299	196	196	1,080	1,496	1,496	1,496	31					
<i>Jonathan Foch</i>	Blair and Huntingdon	12	4,248	462						10	4	1,775	2,126	2,126	2,126	31				
<i>D. M. Geltin</i>	Mercer	4415	753	190	1					21	29	112	112	112	31					
<i>Henry Gathers</i>	Clinton and Elk	616	2,301	265	10	19	19	19	19	21	21	113	113	113	31					
<i>G. Goether</i>	Berks	721	927	190	20	8	92	92	38	1	709	2,127	2,127	2,127	31					
<i>W. H. Gorrell</i>	Lancaster	628	837	234	59	64	26	4	161	324	1,439	1,439	1,439	1,439	31					
<i>J. F. Griffith</i>	Bucks	3	251	266																
<i>G. D. Handrick</i>	Wyoming	727	1,034	130	47	81	80	60	233	632	1,622	1,622	1,622	1,622	31					
<i>G. S. Harrison</i>	Bradford	73	960	352						37	30	138	1,241	1,241	1,241	31				
<i>Jacob Hunter</i>	Centre	22	95	11																
<i>John Hauck</i>	Pittsburg	12	910	1,427						131	2,983	3,122	3,122	3,122	31					
<i>Geo. Ingwick</i>	Lawrence	29	237	21																
<i>P. Keighton</i>	Adams	29	16	8						5	1	77	803	803	803	31				
<i>J. C. Kennedy</i>	Beaver	220	430	223	16	8	13	33	33	33	30	30	30	30	31					

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1858.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Vol. of printed matter.	Publ. of religious books.	Publ. of Bibles.	Families dest.	Catholics.	Families con.	Families habitually neglecting even preachers.	Families visiting.	REMARKS.
PENNSYLVANIA—Continued.											
<i>Jacob Lawrence</i>	Chester.....	3 4	1,242	171	27	—	16	92	81	899	
<i>C. B. Lawrence</i>	Bucks.....	4	555	304	31	57	59	210	86	497	1,045
<i>D. Lewis</i>	Indiana.....	2 3	573	40	—	—	—	—	—	210	
<i>J. G. Lewis</i>	Warren.....	2 16	1,567	649	16	20	65	32	480	1,314	1,592
<i>J. G. Loar</i>	Greene.....	2 25	456	127	83	38	27	2	82	496	602
<i>Rev. T. Lovther</i>	Bedford.....	5 26	526	64	12	10	—	10	—	340	736
<i>H. Magoffin</i>	Clairton.....	3 12	872	312	—	7	7	2	36	507	619
<i>L. Mayo</i>	Mercer.....	9 7	1,211	263	80	92	4	35	251	635	977
<i>Alex. McBean</i>	Luzerne.....	3 6	721	104	6	23	8	17	94	326	547
<i>Rev. S. W. McDaniel</i>	Delaware.....	2 27	106	60	7	120	40	39	—	84	
<i>Thomas Miller</i>	Delaware.....	1 14	169	45	—	16	9	60	91	310	612
<i>Robert Mofft</i>	Venango.....	2 18	254	110	10	16	16	43	102	367	590
<i>C. R. B. Morris</i>	Schuylkill.....	1 3	166	13	—	—	—	—	—	—	
<i>J. Moyer</i>	Jefferson.....	3 9	1,019	142	—	1	1	2	20	1	218
<i>J. Murdoch</i>	Dauphin.....	6 25	596	239	28	107	32	32	620	1,006	1,867
<i>J. Nolen</i>	Philadelphia.....	3	—	531	15	22	—	—	—	1,618	2,700
<i>J. Patterson</i>	Clefield.....	16	73	—	—	—	—	4	—	1,110	1,110
<i>John Petty</i>	Allegheny.....	11	1,663	761	—	554	100	116	288	1,450	2,808
<i>J. Peterson</i>	Somerset.....	10 6	1,527	208	50	72	103	26	231	884	1,614
<i>Henry Potter</i>	Allegheny.....	6	1,416	375	84	99	69	84	210	935	1,450
<i>Henry Reer</i>	Potter and McKean.....	10 13	1,051	911	58	386	108	55	563	733	1,926
<i>George Reher</i>	Danville and Northumberland.....	7 21	1,155	444	23	86	18	18	18	270	554
<i>Rev. L. B. Reynolds</i>	Tioga.....	1 13	123	53	21	3	8	9	9	118	122
<i>D. Ridgway</i>	Bradford and Sullivan.....	10 16	1,449	556	30	—	19	51	24	865	1,699
<i>L. Robinson</i>	Susquehanna.....	2 28	459	220	—	20	14	1	—	319	797
<i>Geo. N. Roth</i>	Juniata and Perry.....	5 21	1,885	658	34	22	30	14	15	1,040	1,107
<i>A. G. Rowland</i>	Philadelphia.....	3	—	331	42	—	22	—	—	1,311	1,311
<i>D. H. Sanford</i>	Erie.....	9 6	1,226	304	6	6	3	205	34	335	1,026
<i>C. Scholz</i>	Lebanon.....	6 24	519	228	8	55	33	35	23	335	1,060
<i>L. Schmidt</i>	Philadelphia.....	4 16	503	254	62	34	100	162	273	1,450	1,778
<i>D. S. Scott</i>	Bucks.....	2 9	382	36	—	2	12	6	7	364	476
<i>N. Slough</i>	Montgomery.....	2 6	581	57	—	—	4	4	1	293	512
<i>Philip Smith</i>	Mifflin.....	1 2	74	27	—	—	5	5	34	84	106
<i>Henry Snyder</i>	Fulton.....	10 22	2,468	567	50	146	54	55	248	2,422	986

<i>N. Spear</i>	Wayne and Pike.....	12	2,833	1,141	29	220	73	315	755	1,297	75
<i>J. B. Steele</i>	Lawrence.....	1	145	6	---	15	26	18	40	820	408
<i>Henry Waite</i>	Centre.....	7	9	1,885	58	15	18	18	92	820	80
<i>Wm. Wilson</i>	Cambria.....	2	20	337	146	2	18	18	116	820	80
<i>J. M. Wilson</i>	Armstrong.....	4	420	277	420	16	18	18	116	820	80
<i>S. W. Zeigler</i>	Philadelphia.....	3	---	531	26	54	54	54	1215	1215	1215
<i>Deceased.</i>											
NEW JERSEY.											
<i>Thomas R. Blackwood</i>	Burlington co.....	8	21	1,749	339	11	95	18	32	665	2,207
<i>John Harvey</i>	Mercer.....	6	27	1,72	287	65	1	284	199	2,209	3,121
<i>James Hutton</i>	Cumberland and Cape May.....	6	13	862	33	22	16	4	25	1,210	3,039
<i>Wm. C. Paterson</i>	Atlantic and Cumberland.....	7	241	33	4	---	---	40	40	257	257
DELAWARE.											
<i>Andrew Allen</i>	Newcastle.....	9	10	951	311	---	75	19	47	69	1,154
NORTH-WESTERN VIRGINIA.											
<i>Rev. J. J. Allen</i>	Taylor.....	11	9	1,068	636	74	205	146	63	---	1,058
<i>Rev. W. W. Blake</i>	Taylor.....	6	560	560	765	20	50	18	33	200	1,000
<i>S. Cloves</i>	Ohio.....	2	20	350	114	7	24	10	33	40	203
<i>Rev. Wm. M. Denosse</i>	Preston.....	1	22	302	166	4	3	5	2	7	52
<i>Rev. James Glendening</i>	Varion.....	6	7	4-2	167	29	35	37	2	18	135
<i>Rev. S. G. Glendening</i>	Preston.....	5	29	320	61	44	115	97	2	119	269
<i>D. Harbert</i>	Harrison.....	5	422	380	10	13	6	15	35	219	864
<i>J. Holland</i>	Monongolin.....	5	462	131	26	66	20	16	13	279	416
<i>Rev. Hanson Reger</i>	Tyler and Wetzel.....	2	8	184	142	12	17	3	7	11	400
EASTERN OHIO.											
<i>Rev. C. Baldwin</i>	Noble.....	4	911	157	40	3	2	1	7	137	338
<i>J. T. Chambers</i>	Genuga and Trumbull.....	12	2,062	479	54	12	13	18	305	2,317	2,819
<i>John Duncan</i>	Harrison and Belmont.....	4	15	864	235	5	5	5	20	804	896
<i>J. Greenaner</i>	Stark and Portage.....	6	21	649	273	75	40	6	8	60	608
<i>Rev. C. C. Guenther</i>	Mahoning.....	6	26	868	93	8	71	34	15	1,131	1,307
<i>B. Jackson</i>	Guernsey.....	3	7	747	146	5	5	10	6	342	432
<i>D. B. Kingsley</i>	Portage.....	2	5	267	197	12	5	6	9	37	63
<i>J. Mark</i>	Stark.....	5	24	9-9	239	23	56	73	79	183	428
<i>J. Redfield</i>	Summit.....	1	7	155	13	3	1	1	1	74	1,001
<i>Wm. Rose</i>	Columbiiana.....	3	13	416	143	2	2	54	53	531	1,150
<i>D. Schorb</i>	Monroe.....	8	9	679	216	41	52	53	80	397	892
<i>J. P. Thompson</i>	Trumbull.....	1	15	223	36	---	4	56	56	105	304
<i>Thomas Wright</i>	Tuscarawas.....	3	15	421	77	30	5	4	4	315	450

STATISTICS OF COLPORTAGE BY STUDENTS
IN COLLEGES AND THEOLOGICAL SEMINARIES DURING THEIR VACATIONS.

CO-PRETEUR.	STATE, COUNTY, OR DISTRICT.	PENNSYLVANIA.		INSTITUTIONS.	
		TERM OF SERVICE.	VOL. VOLUMES SOLD.	VOLS. RENTED.	PUBLIC OR PRIVATE MEETINGS.
J. C. Albert	York	10	44	9	2
B. F. Apple	Chester	1	27	69	11
L. A. Bickel	Union	8	45	52	4
E. J. Fleckenstein	Montgomery and Chester	3	15	62	5
J. H. Gosh	Dauphin	1	154	214	2
Jacob Harold	Indiana		276	54	23
P. S. Hooper	Chester	1	15	967	71
J. H. Kitzmiller	Delaware and Chester	1	29	326	4
R. H. Kapp	Dauphin	1	15	676	2
M. Koch	Montgomery	1	418	60	2
B. J. Koons	Northampton	1	15	129	4
A. A. Lechleider	Franklin and Union	3	18	1,054	2
H. J. Lemke	Bucks and Union	3	12	745	155
H. N. Minnigh	Montgomery	1	108	56	1
J. C. Morris	York	20	109	32	1
J. H. Schmidt	"	4	772	165	14
D. B. Smith	Lebanon	1	15	195	77
A. Thompson	Delaware and Adams	2	13	562	71
J. Q. Waters	Butler	2	246	22	2
R. Weidensall	Bucks	2	487	85	7
W. J. Kline	Butler	21	296	32	7
J. W. Potter	Fayette	2	803	202	87
A. Taggart	and Washington	2	15	734	173
H. C. Heuser	Lancaster and Berks	2	16	246	170
W. Wittenwiler	Berks	15	95	13	6
M. Wolf	Lancaster	2	9	342	130
J. D. Bayless	Montour	26	260	53	7
Chas. Gantner	Schuykill	1	153	53	6
Istao Dehaven	Montour	2	164	613	115
J. W. Evans	Northumberland	1	160	92	12
H. B. Johnson	Columbia	1	16	180	31
H. Jones	Luzerne	15	259	73	8
J. C. Jones	"	1	9	9	7
			71	21	22
				36	36
				618	618
				520	520
				600	600
				400	400
				471	471
				134	134
				365	365
				297	297

F. H. Shanafelt	Lycoming	1 27	363	213	2	15	13	36	14	138	458
D. F. Marshall	Mifflin	23	192	64	6	5	6	8	31	68	" Lewisburg University.
M. Schiltze	Franklin	2 15	686	6	5	301	126	10	10	300	" Miami.
F. G. Niles	Tioga	6 1	1,040	599	301	301	39	39	178	231	" Mercerburg Theological Seminary.
NEW JERSEY.											
J. Collier	Hunterdon	2	623	77	29	29	29	29	29	29	Rutgers Seminary.
G. H. Peck	"	1	215	215	215	215	215	215	215	215	"
EASTERN OHIO.											
D. B. Cully	Jefferson	1	242	68	11	3	3	3	54	130	266 Jefferson College.
N. H. Smith	"	1	7	364	79	25	25	25	25	130	" "
E. A. Bell	Carroll	3 21	563	25	5	5	5	5	5	63	906 Marshall
S. Ramsey	Washington	15	131	5	1	1	1	1	4	280	" Washington College.
A. Stinehart	"	1	153	51	13	13	13	13	13	185	276 Western Theological Seminary.
C. E. Knox	Ashtabula	2	557	90	4	30	30	30	36	140	1,078 Union

SUMMARY VIEW OF COLPORTAGE IN THE SEVERAL STATES.

STATES.	Colporteurs.	Time or ripre.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families desti- nate of all reli- gious books.	Families desti- nate of the Bi- ble.	Families Rom. Catholics.	Families habit- ually neglecting even preaching.	Families con- versed or pray- ed with.	Whole number families visited.
M.	D.										
New England -----	18	64 28	29,168	4,473	174	1,460	2,452	3,074	8,767	8,413	29,075
Rhode Island -----	1	5 9	1,321	137	108	155	16	272	478	624	1,119
New York -----	52	433 28	50,208	12,625	1,812	7,733	7,053	12,707	18,815	58,683	101,125
New Jersey -----	10	58 13	7,494	1,897	147	359	305	1,011	2,791	8,062	21,549
Pennsylvania -----	76	409 7	64,745	21,900	1,545	4,529	6,180	7,540	13,156	52,603	86,269
Delaware -----	1	9 10	954	311	-----	75	19	47	69	1,154	1,352
Maryland -----	18	114 2	9,226	6,206	400	1,625	2,369	2,466	3,817	7,622	26,841
District of Columbia	1	3 25	941	47	-----	125	120	473	534	630	4,221
Virginia -----	60	319 15	36,676	14,294	1,704	2,316	1,730	1,083	2,389	17,627	36,303
North Carolina -----	43	219 15	25,169	10,762	1,521	2,025	1,055	143	1,543	12,422	23,783
South Carolina -----	22	135 16	11,746	5,483	511	812	482	34	475	3,416	10,264
Georgia -----	24	140 27	18,463	6,807	806	1,566	440	296	1,351	5,747	15,913
Florida -----	2	5 20	1,135	468	1	231	253	553	761	223	3,567
Alabama -----	9	26 10	3,233	650	66	154	69	-----	25	547	2,743
Mississippi -----	11	51 17	9,252	1,561	186	224	177	17	70	1,019	3,822
Louisiana -----	17	94 4	8,895	1,463	262	404	1,598	5,906	2,156	4,994	43,264
Texas -----	16	60 15	9,406	2,178	303	598	645	559	1,448	3,225	5,966
Arkansas -----	7	37 19	7,635	1,539	393	677	354	56	607	2,108	4,655
Tennessee -----	25	104 6	17,182	4,501	425	645	364	10	1,014	3,359	11,224
Kentucky -----	19	80 28	11,567	3,133	161	131	636	4,794	862	3,645	15,404
Ohio -----	42	245 13	33,110	10,339	907	2,196	1,046	3,058	4,012	23,044	46,523
Indiana -----	29	144 21	17,583	5,152	811	3,313	1,665	1,724	4,137	12,643	22,408
Michigan -----	16	107 28	14,400	3,782	489	2,370	1,617	1,659	5,696	20,142	25,661
Illinois -----	37	215 25	33,042	7,620	914	2,012	1,210	2,801	4,196	14,687	40,068
Missouri -----	18	131 8	21,140	5,218	401	1,165	677	731	2,936	7,271	19,414
Iowa -----	11	70 20	11,262	2,783	253	867	416	463	2,845	6,584	11,304
Wisconsin -----	15	81 17	10,231	3,332	446	1,987	1,856	2,971	4,494	9,635	18,221
Minnesota -----	4	15 12	4,581	1,255	116	43	13	401	108	1,016	4,331
Nebraska -----	1	5 15	1,322	626	29	133	84	95	285	450	991
Oregon -----	1	14	4,346	972	86	2	13	14	32	596	668
Cherokee Nation -----	2	3 25	862	130	2	13	8	-----	12	27	153
Choctaw Nation -----	1	21	321	73	-----	25	6	-----	25	20	40
Canada -----	4	37 29	4,647	1,259	158	538	268	208	492	4,872	7,722
Total -----	613	3,450 16	481,763	142,979	15,117	40,517	35,226	55,099	90,398	297,140	645,983

SUMMARY OF COLPORTAGE BY STUDENTS FOR VACATIONS, 1857, '58.

New York -----	33	62 20	12,635	2,294	263	1,707	1,194	1,586	3,395	9,653	20,428
New Jersey -----	2	3	838	106	-----	-----	-----	-----	-----	-----	-----
Pennsylvania -----	37	65 20	14,533	3,524	136	885	430	1,069	1,609	9,519	21,568
Maryland -----	4	9 19	2,177	402	63	68	109	249	308	1,404	2,217
District of Columbia	1	1 27	242	35	17	30	52	150	89	274	725
Virginia -----	4	6 20	427	282	11	38	12	19	37	122	594
Alabama -----	8	11 29	1,870	749	7	31	8	-----	17	128	655
Arkansas -----	3	3	1,584	224	-----	3	13	-----	-----	35	330
Tennessee -----	17	34 21	6,302	2,149	67	52	168	20	139	273	3,093
Kentucky -----	4	5 8	744	412	4	48	66	35	31	75	577
Ohio -----	25	36 25	7,484	1,914	22	461	394	486	564	2,482	9,690
Indiana -----	15	19 11	5,126	1,560	68	77	454	434	793	1,465	8,330
Michigan -----	6	4 13	750	209	4	70	58	78	148	893	1,542
Illinois -----	8	13 19	3,572	742	26	120	65	107	185	359	2,739
Missouri -----	1	1 24	431	70	-----	2	3	12	10	10	311
Wisconsin -----	3	10 3	2,427	997	9	111	206	2,379	516	2,356	4,447
Canada -----	3	5 23	1,188	279	18	51	25	81	166	945	1,674
Total -----	174	296 12	62,333	15,948	715	4,455	3,257	6,704	8,207	29,993	78,920
Total by Colporteurs and Students -----	787	3,746 28	544,096	158,927	15,832	44,972	38,483	61,803	98,605	327,133	724,903

GENERAL AGENTS.

Rev. DAVID MALIN, D. D., who for sixteen years was one of the District Secretaries of the American Board of Foreign Missions, was commissioned, and immediately entered upon his labors in connection with this Branch the first of May last. He writes, in connection with his report on the first of March, the close of the financial year :

“DEAR BRETHREN—The operations of this Branch for another year have closed. The contributions of each laborer to the moral power of the Society will continue to act for ever. Fidelity to the Master alone can make the retrospect of the servant delightful, and secure both from his conscience and the throne, “Well done, good and faithful.” In this world of sin and rebellion, no conquest for truth can be achieved without a struggle. To erect His throne on the ruins of Satan’s empire, cost the Redeemer a suffering life and an ignominious death ; and in his conflicts all his servants must have fellowship, until all his enemies will have been put under his feet. Such considerations lead me to pass without record the trials, in prosecuting the Tract enterprise, with which ten months’ service have made me familiar. These trials, however, have been rather negative than positive, indifference rather than opposition. From the lack of knowledge to judge correctly, many entertain limited and mistaken views of the nature, extent, and results of this enterprise. But whatever difficulties oppose, the gospel, however humble the means by which it is presented to the minds of men, is mighty through God to the pulling down of strong-holds. In the moral as in the natural firmament, clouds have a bright as well as a dark side. The sun fringes them with gold and silver, and on their bosom paints the bow of light and hope. Evangelical faith reads God’s tokens of approval and success, and pushes on to conquest.

“Multitudes everywhere, and the number is increasing, peruse the doings of this Society with interest, enter into its spirit, and evince an enlightened, liberal, and substantive sympathy in its efforts and results.

“I have seen the minister of Jesus take the publications of this Society when he set out to visit the sick, the aged and infirm, the anxious, the young convert, the hardened sinner, the sceptic, and the profane, as the warrior takes down his armor and buckles it on when he goes forth to the encounter. I have seen these publications, in a season of special religious interest, in packages on the pulpit desk, and at the close of public service those who wished were desired to

take them, that they might assist in guiding and cherishing their meditations. Some regard these books as an indispensable aid to a successful ministry. To me, it seems that only an enlightened view of this enterprise is needed to secure from every evangelical Christian and Christian church a cordial coöperation. To effect this object has been my earnest prayer and unceasing aim.

"In carrying out my plans and prosecuting my work, I have usually preached on the Sabbath, and often during the week; aided in holding numerous meetings to advance the interests of the tract cause; written letters; made personal calls; taken collections and subscriptions wherever I could, and embraced every opportunity to further the interests which the Society aims to promote.

"I have met with numerous cases of conversion ascribed to the visits of the colporteur, and to the reading of the Society's publications, as the instrumentalities which were decidedly blessed of God. I have seen our tracts and books employed in seasons of revival with the happiest results. I have received abundant proof that in Sabbath-schools and families, to a great extent, the Child's Paper and Messenger are read with interest, and are highly valued. These periodicals are exerting a purifying, elevating, and salutary influence to a degree which no human mind can grasp. My labors have made me acquainted with spiritual destitutions and ignorance, deep, extensive, alarming, which no existing instrumentality but that employed by this Society appears adapted to reach.

"This system of evangelistic influence is yielding good fruits abundantly. My mind is possessed with a growing conviction of its adaptation and power in promoting the cause of Jesus, and the best welfare of our country and the world. Every department of life, domestic, social, civil, and religious, is inter-penetrated by the spiritual truth it wields. Its conquests, under God, have already outrun the limits of human computation. A boundless field spreads out before it, and calls for larger and still larger efforts. Nothing short of the subjugation of our *whole country* and the world to a cordial acceptance of the truth as it is in Jesus, should limit our plans, or limit our exertions."

Rev. J. R. KEISER, who has rendered valuable service to the Society during the year, by his indefatigable labors, writes, "In submitting my annual report, I feel constrained first of all to recognize the providential care and goodness of God. Though I have travelled during the year nearly 7,000 miles, and have often been exposed to perils, I have not met with one serious accident; nor, with the

exception of a single Sabbath, have my labors been interrupted by sickness. I have visited nearly every county in Eastern Pennsylvania, and have presented the claims of the Tract cause in some places never before visited. I have usually preached twice a Sabbath, sometimes thrice, and occasionally during the week. I have frequently addressed Sunday-schools. I have had repeated opportunities of assisting my brethren in conducting protracted meetings, and of preaching on topics not connected with my special business. By an extensive correspondence, and by numerous personal calls, I have endeavored to awaken an increased interest in the operations of the Society, and have received an assurance of sympathy and a promise of pecuniary aid in many places where it was not my privilege to make any public plea in its behalf. In several instances I was allowed simply to present the object of my mission, the pastors engaging to take up collections as soon as circumstances would warrant it. The aggregate of my personal collections up to this time is \$1,993 12. In some, perhaps I ought to say many, portions of this field there is much ignorance, destitution, intemperance, infidelity, illiberality, and sectarianism. There is much missionary ground which, I believe, can be reached and cultivated more readily and effectually by our admirable system of colportage, than in any other way. I have not been able to see and become acquainted with as many of the colporteurs on this field as I desired ; but with scarcely an exception, I take pleasure in stating, that I have heard a good report of them. They are regarded as humble, prudent, self-denying, and self-sacrificing men, and are esteemed for their Christian character, and for their work's sake.

" It is due to many of the churches from whom no contributions have been received during the year, to say that special appeals were made to them for enlarged donations to other boards or institutions, which they honestly believed to be entitled to precedence ; when called upon hereafter, I have no doubt they will respond favorably. During the last six months, the prosecution of my agency, in consequence chiefly of the money panic, has been attended with numerous difficulties and discouragements. And while I retain undiminished confidence in the principles and workings of the Society as an evangelizing agency, and as a strong cementing bond among evangelical Christians, I have concluded to terminate my agency the first of April, and return to the pastoral office. My own preference, the welfare of my family, the financial embarrassments of the country, and the urgent demand for pastoral labor, seem to me to dictate and justify this step.

" Wishing you and all others engaged in promoting this hallowed

cause, favor with God and man, I remain cordially your friend and fellow-laborer in the vineyard of Christ."

The Rev. E. M. Long, who has labored faithfully in past years, has felt called to enter another field of effort, and closes his services for the Society by the following interesting report :

"During the past year, I have had the pleasure of witnessing more conversions through the Tract agency on my field than at any previous period. I send you herewith some of the evidences.

"I have in my possession the names of over two hundred persons who ascribe their conversion to the instrumentality of this Society. These live mostly in German communities. What is still more encouraging is the fact that five of the number intend preparing for the gospel ministry. Three were formerly Roman-catholics ; several were 'professed' infidels and gamblers.

"One of the most interesting trophies of divine grace which has been won in connection with my labors, was that of a young woman. After preaching in one of the dark corners of the state, I saw her weeping, and lingering behind to inquire what she must do to be saved. I inquired into her history, and was told by the father of a Christian household—a life-member of the Tract Society—with whom she was staying, that but a short time before, when she came to his house, she did not know that she had a soul, and was much astonished and interested when he read to her, and showed her the picture of Christ on the cross, as contained in Barth's German Bible History published by the Society. She now not only knows that she has a soul, but that her Redeemer liveth. During the past six months I have met with three different cases of full grown persons not knowing that they had a soul. Oh, when will Christians awake to the nature of the heathenism at home ?

"After above five years' experience in the Tract cause, I am more than ever convinced of its necessity and adaptedness to meet the peculiar wants of portions of this state. The Society is exerting a tremendous influence over the German mind, which among pastors is gradually recognized and gratefully acknowledged. From my frequent intercourse with German families, I should suppose that at least seven-eighths of the German religious literature which is found among them comes from the American Tract Society. This will also hold true of the libraries of their Sabbath-schools. So much seed sown on such soil will not return void, and already is accomplishing that for which it is scattered. Although I have officially resigned my agency, in order to follow what seems to me to be the leadings of

Providence, I shall still retain the same love for this great cause, and shall always consider it both a privilege and a duty to do all in my power to advance its interests."

Rev. M. BURDETT performed a brief but successful agency in North-eastern Ohio, collecting \$1,403 08, when he was induced to enter upon a pastoral office. He writes, under date of January 5, 1858,

"I have always felt a deep interest in the American Tract Society. Its aim and end are noble, godlike. I believe that no benevolent enterprise in our land has received more signally the sanction of the Master. My connection with the Society has been pleasant to myself, and I hope not altogether unprofitable to its interests.

"For reasons previously given, I have been led to resign my connection with the Society as General Agent, but I leave it with my best wishes and daily prayer for its continued prosperity and success, with the firm belief that the great Head of the church will not suffer any opposing influences materially to impede this institution in the great and good work in which it has so long and so successfully been engaged, or allow any weapon formed against it to prosper."

Mr. JOHN POTTER, colporteur at large, in reporting his labors, says, "The past year has been one of special pecuniary embarrassment on my field. During the first part of the summer the farmers had to purchase grain for their own use, instead of having it to sell, as in other years; yet as there was a prospect of a good harvest I persevered, but ere the grain was in market the financial pressure came: nevertheless, by the blessing of God upon my labors, giving me a favorable reception both by ministers and people, I have been enabled to collect and remit the sum of \$1,347 50.

"I might narrate many facts which would show that God does bless the colporteur work, and the reading of the books, to the salvation of souls, but a few instances must suffice.

"In a family where I once lodged, the mother only was a professor of religion. I talked much to the other members of the family about the guilt and danger of neglecting the Saviour. God blessed the truth, and the father and two daughters were awakened, and at their earnest solicitation I visited them again. The father was distressed on various accounts, but he was exhorted to think of his guilt and danger, and of the willingness and ability of Christ to save all true penitents; and his two daughters are now rejoicing in a comfortable hope in the Saviour. Oh, what a happy family they now are. They gave me \$20 for the Society's work.

"A young college student, in his examination for church-member-

ship, stated that it was the reading of a tract that God blessed to his awakening. Another student, on whose mind I had solemnly pressed the truth, said that God had blessed that truth to his awakening and conversion. I have freely distributed "Come to Jesus," and have knowledge of a number of persons who attribute their awakening to its perusal.

"These, with many others, are sweet mementos of God's goodness. To him be the glory. I think God has put me into this work, and by the strength of his grace, I hope to be able to devote my energies to it so long as he may indicate it as the path of duty."

Rev. T. S. DUNHAM. By an arrangement recently made with the Philadelphia Tract Society, Rev. Mr. Dunham, agent in connection with this Branch, was also constituted general superintendent of city distribution. Under the advice of the Committee, and by the sanction of the Board of Managers, he has districted the entire city, so as to secure a certain and systematic visitation of every family in every court, lanc, alley, and all others known or discovered to be neglecters of the house of God. He is aided in his work by *three* efficient colporteurs and city missionaries, and by a band of nearly seven hundred voluntary laborers.

The present arrangement has been in active operation only about three months ; but such has been its manifest results, that it is no longer regarded as an experiment, but an acknowledged benefaction and blessing to the poor and usually neglected portions of the city. Mr. Dunham concludes his first interesting quarterly report with the following touching incident in his experience as a collecting agent, in addition to his supervision of the missionary tract work in this city.

"I called upon a family to collect a dollar that had been subscribed in the Rev. Dr. Stork's church. 'Come in, sir,' a German woman said to me in broken English, 'while we talk. My husband is out, but he wants to see you. We have no children of our own, but we thought we would like to make some good boy in our Sunday-school a life-member, so that if he should grow up and become a missionary he could have some tracts every year for the heathen. But we are poor, and my heart longed so much to do something when that man spoke so good last Sunday,' Dr. Goertner, 'that I said so to my husband ; and he said, If they will take the money just as I can spare it, five dollars at a time, then we will make some good boy a life-member.' At this point the husband came in, and gladly placed his first instalment in my hand, assuring me that I should soon hear from him again. *That man was a poor street-paver.*"

COLPORTEUR REPORTS.

E. B—— says, I have visited 2,010 families, with many of whom I have conversed and prayed. I found 16 families destitute of the Bible, 43 without any religious books, and a vast number who had but one or two volumes, the remains of what had been put into circulation by a colporteur who formerly visited them. I have made grants to the amount of \$119 14.

I visited a poor family far from the means of grace. The old man of the house received me kindly. He wanted books, but had no money. He was poor. He offered me a deer-skin, which I took to sell for his accommodation. I left him some books, for which he was very glad. Three weeks after, he embraced religion, and has joined the church. He is improving as a Christian fast, and promises to be very useful. Baxter's Call, which I sold to a young man, was blessed as the instrument of his conversion. A woman too ascribes her conversion to the Tract Primer, which I gave her.

J. T. C—— says, I have visited 2,827 families, and conversed personally and prayed in 2,123. My sales have amounted to \$720 56, and my grants to \$56 61. I have attended and addressed 59 public meetings; have found 13 families destitute of the Bible, and 298 who habitually neglect evangelical preaching. Ministers give me a cordial greeting, and coöperate in my work. They send for me to attend their meetings, and I try to aid and strengthen their hands.

W. R—— in his report states, I went into a large drygoods store, and handed Counsels to Young Men, and Considerations for Young Men, to the clerk. He bought them, and I requested him to read them with care. I visited him afterwards, when he related that the books had been blessed to him, leading him from the Come-outers and infidels, and inducing him to join the church; and that his brother was now reading them, and he hoped that he would join with him soon.

I went into a house where several young ladies were sewing, and conversed with them on the necessity of saving grace. One of them purchased Pike's Persuasives and Guide to Young Disciples. I told her to read them with fervent prayer for illuminating grace, and she would be benefited. She has since connected herself with the church. She said, in relating her experience, that two books sold her by a colporteur had led her to the Saviour. Several infidels here have begun to read the Bible, and manifest a willingness to read the Evidences of Christianity. A class-leader of the Methodist church told me that he owns Nelson, Gregory, and McIlvaine, and has them out constantly in the hands of infidels. A parent bought for his two little boys, Line upon Line, and Precept upon Precept. He since told me that he had never seen or known of persons of their age manifesting so great a change as they did from reading those books; he had watched them, and found that they went to retired places to pray.

D. A—— says, In the prosecution of my work, I am received kindly sometimes, and at other times it is difficult to get access to a family. I called on a family who examined my books indifferently for some time, and then remarked that they did not wish to purchase. I opened a book, and commenced reading. After reading some time, looking up, I noticed that my hearers were listening with eagerness. I read on a little further, when I was interrupted by the mother, who with streaming eyes and throbbing heart, exclaimed, That is a good book. I must have it. How soon the Spirit can change indifference towards divine truth to intense desire for its possession.

J. B—— writes, In the bounds of four Sabbath-schools to which I had made liberal grants, there was a revival of religion four months afterwards, and about

50 united with the church, and such was the influence of our books, that the minister said that colportage had been owned of God as a prominent instrumentality.

T. R. B—— says, I have seen much to stir up my feelings and excite my sympathy. I have entered the halls of luxury and the hovels of poverty; been treated by many with kindness and civility, and by others with coldness and severity; but I care not for this. I have been instrumental in leading some to Christ. It was my privilege to hear the other evening twenty precious souls relate their Christian experience, and one of them stated, that the little book "Come to Jesus" had been blessed as the instrument of bringing him to renounce the world and yield himself up to Christ. I have received reliable assurances that our publications have been much blessed in this place to the conviction and conversion of sinners. I have visited 2,207 families, conversed or prayed with very many; found sixty-eight destitute of the Bible, ninety-five of all religious books except the Bible, and twenty-two habitually neglecting the sanctuary. My sales have amounted to \$437 21, and my grants to \$56 54.

J. B—— writes, I stopped while in my field of labor with a Catholic woman, and left her a few books. I called again, and she bought a good many, both for herself and children, and I pursued my way. Returning, I called again, and she told me that she had persuaded her husband to commence family worship. I have found a great many Christian families negligent of their duties, and have prayed with them, and conversed on the error of their way. I have told them of their obligations to pray with and for their children, and have received promises of amendment.

G—— reports, That he found a lady whose family he had visited the year before, and who pressed him to stay for dinner. She said my last visit had been blessed to the conversion of her son and daughter, and that they had united with the church. The reading of the books and tracts of the Society, and the personal conversation and prayer, she said were the means which God had blessed. I found also the son of an infidel family who had become converted by reading our books and tracts.

C. C—— says, I will state some results by God's blessing upon my labors. Baxter's Call, says one, was blessed to my conversion. After I had read it, every sermon I heard seemed to meet my case, and I finally yielded my heart to God. Another said Doddridge's Rise and Progress helped me through my religious difficulties. Said another, Reading a tract first brought me to feel on the subject of religion. These books, said a pious German, have been of great benefit to me. Such books, said a recent German convert, will open the eyes of Germans.

During a protracted meeting, I explored, by request, a part of G—— county. I urged sinners to attend church, reconciled difficulties among members, conversed personally and prayed with all I could, sold and granted books, etc. A revival followed, and there were about thirty conversions. The colporteur's labor shared, as was manifest, in the instrumentality which God condescended to own.

A. C—— writes, I met a man who prized Baxter's Call so highly, that he was striving to commit it to memory. I gave James' Anxious Inquirer to a man notorious for his wickedness, and I have reason to hope that he is now a Christian in consequence. A liquor-seller told me, after reading one of our tracts on the subject of his traffic, that he did not believe a liquor-seller could be a Christian. He has since relinquished the business. I sold Baxter's Call to a Roman-catholic. The reading of it was blessed to the conversion of his mother, who is now a consistent

member of a Protestant church. I have found that James' Anxious Inquirer, Doddridge's Rise and Progress, The Saints' Rest, and Pilgrim's Progress, which have been circulated here, have severally been blessed of God in the conversion of souls. A young lady ascribes her conversion to the reading of the Sabbath Manual, which she got of me. I stayed all night with a family recently, and conversed with them during the evening about their eternal welfare. In the morning, I read to them the third chapter of John, and urged the necessity of being born again. While at prayer, the mother exclaimed, I am a great sinner. We had a weeping time. I sold them Come to Jesus and a copy of Baxter's Saints' Rest, and some tracts. The fireside talk, the books and tracts, they say, were the means of two conversions, and they are now rejoicing in a Saviour's love. There are many more conversions, by the Holy Spirit's blessing on the reading of religious books, than is generally supposed. As I revisit my field, I see more and more the importance of repeating these religious visits.

C. E. K—— writes, The field I occupy is a spiritual wilderness. Infidelity is prevalent to a fearful degree. The works of old and recent infidels are in circulation, and their sentiments are flooding the region. The Bible, the sanctuary, and the Sabbath, are disregarded, and ignorance to a great extent prevails. A boy sixteen or eighteen years old, three miles from regular preaching, was asked by the woman of the house where he was employed, who Jesus Christ was. He replied, after some hesitation, "He didn't know, as he knew, who that man was." His mother, a quarter of a mile distant, could not read. Tears came into her eyes as I talked with her. One of her boys promised to read the books I left her. She had fourteen children, all but one or two of whom were growing up in pitiable ignorance of the commonest religious knowledge. The boys promised me not to swear any more.

I found a little girl alone in a house in the woods, at the end of a road. The following conversation ensued. "Do you go to Sunday-school?" "No, sir; Ma says I may go next summer." "Do your parents attend church?" "No, sir." "Do you want to go to Sunday-school?" "Yes, sir." "What for?" "To learn to read." "Do you know who the Saviour is?" "No, sir." "Do you know who Jesus is?" "Yes, sir." "Do you know where he lived?" Hesitating, "He lived here in the world." "Where, in what city?" "I do not know, sir." "Do you know how he died?" "No, sir." "Do you not know that he was nailed to the cross, and was put to death by wicked men?" "No, sir." "When a man dies, what becomes of him?" "He is buried in the ground." "Is that the end of him?" She did not seem to know, but finally answered, hesitatingly, "They are burned up in a lake of fire and brimstone." "Are all men burned up?" she did n't know. Poor pretty little girl; she was so modest and so much more polite than many an educated city child I have seen, and yet she knew almost nothing of the Saviour who gave himself for children like her.

Occasionally some poor Christian woman would feel so glad that I had visited and spoken to her, and thank me so kindly, it would cheer the heart for many a mile's tramp in the sun.

H. M—— says, I gave a tract, the first winter I labored here as a colporteur, to a young man in a public school taught by a Catholic. I gave one to the teacher, and with his consent, gave one to each scholar. The young man is now teaching a Bible class. I heard that the teacher died recently in the triumphs of faith, having renounced the Catholic religion, and laid hold on the Lord Jesus Christ. He had united with a Protestant church. The pastor said, in his funeral-sermon,

that the books of the American Tract Society were doing much to enlighten the Catholics. They were adapted to meet them at their own homes, where the evangelical minister could not go.

W. T. C—— reports 3,342 families visited; personal conversation on religion or prayer was had in 2,343; 177 were found destitute of the Bible, and 89 habitual neglecters of the sanctuary; sold \$669 21 of books, and gave to the amount of \$144 98. I opened three Sabbath-schools successfully, in a district where I had supposed it would take years to establish one. I have under my care during the summer twelve schools.

. A man of great influence bought Nelson on Infidelity. Before he had read it half through, it sent arrows of conviction to his heart. The lion was changed to the lamb. When I pass through that township now, the people stop me on the road, and ask for Nelson. Said the landlady of a public house, "When you first came into these parts, the people would gather here, and curse you and your books. But Oh, what a change has taken place in our house and neighborhood. Now, my children bring the news first that C—— is coming with his books. All rejoice, and those who cursed you once, are now at the head of the Sabbath-school. Had you not come here, we should not have had a Sabbath-school now." I met with a lady who, two years ago, treated me uncivilly, and refused my books with sharpness. During the conversation with her then, she shed tears. The interest I manifested in her spiritual welfare overcame her. She bought some books, and promised to turn and live unto the Lord. "I laid the books," said she, "away; but I was troubled, and wished the colporteur had never come to my house. Wherever I turned, his words pressed me down. I had no rest night or day, and I thought I would look into his books, and the same words were there which he spoke to me. I resolved to seek the Lord, and I have found every word precious to my soul. I have lent my books to my neighbors, and some of them have made their peace with God, and some are seeking him."

I will tell you of a visit to what is called the Bake-Oven, a peak of the Blue mountains, accompanied by an elder of the Lutheran church. We climbed up the rocks, and about half way to the summit we came to a hut, in which lived an old woman near seventy-six years of age, three daughters, and three grandchildren. I could run my fist between the logs. It was black with dirt. One child froze to death there last winter. I found them very worthless in their character and condition. I spoke with them about eternity, and gave them tracts and books. I could not but bless God for the Society which sends the colporteur throughout our country seeking out thousands of such wretched families, and bearing to them the tidings of a Saviour's love.

W. H. G—— says, In the prosecution of my work, I have had my seasons of rejoicing as well as sorrowing. It is a delightful work to explore the valleys, ascend the hills, cross the swamps, climb the fences, with a carpet-bag of books; visit the wealthy farmer, the poor laborer, the white, the black, the religious, the moral, the degraded, carrying to each and all the glad tidings of salvation; selling to the rich, giving to the poor, praying, exhorting, and pleading with men to turn and live. Does the colporteur do this to make money? Oh, no; but for the Lord, who will own and accept his work of faith and labor of love. I can truly say, that good has been effected by my visits and the books which I have circulated. In a poor family I gave Baxter's Call to the wife, who was very sick. Previous to this the husband used to spend his evenings in the tavern opposite his house. Since that time he sits at home, reads the Call, and is preparing to meet his God.

D. H—— in his report says, A little girl purchased a copy of James' Anxious Inquirer, and read it with prayerful attention, asking God to open to her the plan of salvation. Light, in answer, beamed upon her mind. She is now a follower of the meek and lowly Jesus.

The son of a notorious drunkard purchased a copy of Persuasives to Early Piety. The father was bitter towards him for doing it. The son at length was about departing for the West. He presented the book to his father, and got him to promise to read it. He threw it into his desk, and after four years, he took it up and read it out of curiosity to "see what nonsense the world contained." In reading, truth was powerful. He became clothed in his right mind, and is now a pillar in the church.

One evening I called upon a family and put up for the night. I presented and urged the necessity of vital piety, and prayed with them, before retiring to rest. There was much feeling evinced. The man told me he was a backslider; the woman had never met with a change of heart. In the morning she wept aloud. When I was about leaving, their distress and anguish was so great that I returned to the house and offered another prayer for saving grace. I called again, and found they had been made the happy recipients of that grace for which we had sought. To God be all the glory. The Messenger and Child's Paper I find highly esteemed.

A. C—— relates that he sold last fall to a village school-teacher a Tract Primer for his little son. He since told me that he would rather have given five dollars for it, than not to have bought it. His little son went through the village, from house to house, and read it to the little boys and girls. The sale of that one book opened the way for me to sell twenty-five more of the same kind in the same place.

J. G. L—— writes, An infidel moved into my neighborhood about fifteen months since. I went immediately and put the Child's Paper into his family. It was read with interest by all except himself. Some time since, I heard him use profane language. I reproved him in so kind a manner that he could not take offence. It had its effect, and now he and his wife and daughters are members of the church, and rejoicing in a Saviour's love.

H. M—— says, There is a wonderful work of grace on my field, and it is no marvel to hear young converts speak of Baxter, Bunyan, Pike, Jay, Owen, Flavel, etc., as having been blessed of God to show them their sinfulness, and to lead them to Jesus. Could the patrons of the Society hear the expressions of gratitude for the colporteurs and the books, they would consider themselves amply repaid for their labor of love.

R. M—— writes thus encouragingly: I was invited to attend a prayer-meeting, and about forty were present. A man arose and said, "I was born in Connecticut, and moved to the state of Pennsylvania after my marriage. I never troubled myself about religion until last fall. A man came to my house and asked to stay the night. I told him he might, but his horse would have to stand in the shed. We went in, and he took with him a sack. After supper, he asked if we were fond of reading, and laid on the table a number of books. I said we took a political paper, and that was as much as we could read. The children looked the books over, and when bedtime came, he said he was in the habit of prayer before he retired, and asked if we would join with him. I thought he wanted to get clear of his bill, but I said nothing. Next morning also he prayed; and when about to start, he gave me the Anxious Inquirer, and my wife the Touchstone, and each child a little

book. I read my book and my wife's, and she read mine, and often thought of the colporteur, and the reason for his leaving them. But thanks be to God, that visit was the cause of awakening me to a sense of my guilt, and to my need of a Saviour, whom I have found to be all-sufficient through his blood. May God prosper the work, and the man who left me the books." His wife made a similar statement. I was then introduced, and the scene is beyond my ability to describe. They did not know before that I was present. He came last week to get some cards and little books for a Sunday-school which he has established.

J. D—— says, A man over ninety years old, a Presbyterian elder, and who had been connected with the church over sixty years, told me, while buying books for his grandchildren, that they were not only excellent for them, but I find something for myself too, old as I am.

J. G—— writes, This is my twelfth annual report as colporteur of the Society. I have sold last year \$1,062 in amount, and granted to the value of \$77. I have visited 2,126 families, and had personal conversation and prayed in 1,775 of these. There is hardly a day that some one does not speak to me of the publications I distribute in the highest terms. I find some who tell me the books they bought of me, or which I have given them, have been blessed to the salvation of their souls.

J. G—— says, I have distributed a great many books, which are doing much good. I have visited a good many families, and prayed with them for the first time, in one of which there are now three conversions. I visited another family, and sold the Saints' Rest, which was blessed to the conversion of the family, and they are happy in the love of the Lord. I sold a book to a lady and her daughter, who could not read it, but the daughter learned to read it, and the family have in consequence been greatly blessed. The Lord is blessing these truths greatly. I have just learned that a wicked, inconsiderate man, residing in a remote part of my field, who, two years ago, denied me the privilege of praying in his family, has become a member of the church, and says that my parting admonition, and the tracts I gave him, were blessed of God in leading him to trust in Christ.

G. L—— says, In looking over my field, I find tokens of good. I visited a family, and found them without a Bible, or any religious books. The wife bought a Bible, and her husband tore it up. I gave her another afterwards. He read it, was led to attend religious meetings, and now he and many of his neighbors have confessed Christ, and assemble on the Sabbath and at other seasons for prayer and praise. I can speak of a German family, the mother of which found peace for her troubled soul by reading Baxter's Saints' Rest. Her husband had beaten her, for being, as he expressed it, such a fool as to attend to her soul's salvation. In answer to her prayers, he was brought to see the necessity of becoming a new creature in Christ Jesus. Though once, like Saul of Tarsus, a persecutor, he is now obedient to the faith. The destitutions on this field are great. Many hardly hear a sermon from one year to another. Their instructors are our books, and of these they have but a scanty supply.

L. S—— relates the following incident: I conversed with the father of a family who had the week previous lost a child, and spoke on the importance of preparing for death. I prayed with him. He accompanied me to the door, pressed my hand, and promised me on the next Sabbath he would go to church. I visited him again. A great change had taken place. The mother said with joy, My home is quite a

different one now. The husband had found Christ as a forgiving Saviour. The remainder of the family had been led to the Saviour also, and some of his neighbors too. Six souls were indulging hope in Christ. We united together in singing the praises of God for what he had wrought.

H. S—— writes, I rejoice that I am still spared in this glorious work of colportage. I endeavor to embrace every opportunity which the providence of God opens to do good. I find many to whom I sold books, who have told me that they had found the pearl of great price, and that such or such a book was instrumental in their conversion. I find some Catholics who treat me with kindness, and I sometimes sell them Pilgrim's Progress and other books. I called on a Catholic merchant, whom I was warned not to visit, and offered my books. His little daughter, of whom he was very fond, was so taken with them that he bought her two, and treated me very kindly.

N. S—— says, I visited a man who was anxious about his soul, and gave him Baxter's Saints' Rest. I visited him again; found him full of doubts and fears. Upon leaving him, I gave him James' Anxious Inquirer. I have recently been informed that these books were the means of his finding peace with God.

Called at a house where I found an old lady concerned about her soul. She said, "I want religion, but I cannot feel." Said I, "You do feel; your tears are a witness. You must have faith in Christ, and trust in him for salvation." I read to her a form of dedication to God from the book entitled Heaven Opened, and then asked her if she could not adopt the language and sentiment of what I read. She answered, "I will try." A few days after, I heard that she was rejoicing in the hope of heaven. Her son, though far from being a Christian, thanked me kindly for visiting his mother.

In the most northern part of our county they are almost destitute of a preached gospel. I held two meetings, one in the woods, and the other where occasional meetings are enjoyed. There are sixty-five children in this town who have not Sabbath-school instruction. Said a man, This is the place for you; we are almost destitute of ministers. One woman said, "What a good book that Sabbath Manual is; a short time since, I read it." She valued it so highly that she bought six copies to distribute among her friends.

J. R—— writes, I sent a copy of Nelson on Infidelity to a young man who was sceptical. His father told me afterwards that his son said the arguments were unanswerable. I have reason to believe that he has become a new creature. I heard him speak of the goodness of God, in a religious meeting, in sparing him amidst his high-handed iniquity in scoffing at religion, at the Bible, and at every thing sacred, at the card-table, before his schoolmates, and everywhere that he could get listeners; and said he, "You that have known my manner of life, may be surprised to see me rise here in a religious meeting and advocate the cause of truth and righteousness; but I trust that God in his great mercy has shown me the folly of my course; and now, by as much as I have been instrumental in leading others in the ways of sin and folly, by so much the more am I resolved, God being my helper, to do all in my power to lead them in the ways of truth and righteousness."

I gave Persuasives to Early Piety to a young man. He acknowledged the importance of religion, that he ought to attend to it; but when I pressed the question, Why not now? he replied, Not ready yet. Oh, how many put off the subject of religion with, "Not ready yet." But when death comes, "Not ready yet" will not avail them. They must then go, ready or not.

H. P—— in detailing his labors says, I travelled over part of the same field which I had explored the year previous, and found a hearty welcome at every house. Last year where I could not get them to take one Messenger or Child's Paper, this year in the same neighborhood I sold forty Messengers and forty Child's Papers. Every one except two took them this year. Prayer was expected in almost every house. Quite a number of persons got their families together, brought their Bibles, and said, Will you pray with us to-day? One person said that Flavel's Christ Knocking at the Door had been blessed to him, and he had sent it to his brother in Iowa. A Family Testament which I sold was instrumental in leading one woman to accept of Christ. The Tract Society's Bible is greatly esteemed. I sold one to a woman who could not read. She clasped it to her bosom, crying out, Who will read it for me?

D. R—— says, In visiting a family, the man said he did not want religious books; that professors of religion were the worst men he had to deal with. But, said I, there is such a thing as pure religion. Yes, he replied, I knew a man who was very wicked and profane, and he became permanently good. After this conversation, he allowed his wife to buy Christ Knocking at the Door and one or two small books, and Nelson on Infidelity. One of his neighbors told me he had been under conviction since.

J. H—— writes, I feel myself greatly honored in the work of circulating such books and tracts as those of Bunyan, Baxter, Alleine, and others of like character, which have already been blessed to thousands, and will continue to bless more, under God, until time shall end.

At M—— I met a glorious union of ministers and members of different denominations, and was cordially invited to labor in all the churches. I met with some inquiring the way to Zion, and found manifest fruits of the operations of the Spirit. In T—— I was warmly received by the ministers, introduced to the churches, invited to take part in their services, and met with good success in my work. At P—— I was welcomed and invited to assist at their prayer-meetings, and received much encouragement. At K—— the minister took me by the hand, which contributed greatly to aid me. I found a few Irish Catholics to purchase and receive truth. At H—— I met with many Universalists; some opposed, and some treated me kindly and bought books. My sales have been double here to that of any other place. In C——, close by, I had a remarkably good time in praying from house to house. Ministers of different denominations rendered me great service. A revival was in progress, and I received pressing invitations to tarry a little season. My few months' experience in colportage has given me abundant proofs of its great usefulness in bringing sinners to accept of Christ. I am sorry I did not enter this work sooner. My heart is delighted with it. God gives me strength to carry my travelling case of books in my left hand, and my basket on my right arm, with four pockets full of tracts, and travel miles with comparative bodily ease and a joyful soul. I frequently pray with ten or twelve families in a day, and address a meeting at night. Until my Lord says, "Come," I want so to labor that he will say, Well done, and receive me to dwell with the authors of these books I circulate, in his upper kingdom.

J. C. K—— writes respecting his work, I like it. I have been kindly received by all denominations in their Sabbath-schools and prayer-meetings. This cheers me. Were I to labor in this cause for fifty years, and win one soul only to Jesus, I would esteem it more to me than ten thousand worlds.

THE ADDRESSES.

REV. JOHN M'CRON, D. D., OF THE EVANGELICAL LUTHERAN CHURCH, BALTIMORE.

MR. PRESIDENT—I claim to have a peculiar reverence for the aims, appliances, and successes of the American Tract Society, of which this is a noble and a fruitful branch. And if I ever desired to be eloquent it is now, while occupying this platform, before so massive and brilliant an assemblage, and upon so momentous a theme.

The aims of this Society are large and generous, striving to do no less a work than to evangelize our own country, and to extend the hand of its heavenly charity to the most distant lands, to restore the faded lustre of our tarnished nature, and to clothe humanity in the beautiful and enduring tissues of a Mediator's righteousness, and thus qualify it for the companionships and employments of the heavenly world.

To the first of these thoughts I would especially call your attention. And who, sir, in view of this magnificent agency, can throw a glance of comprehending intelligence over our beloved country, and not feel a thrill of joyful gratulation at the prospect that breaks upon his vision? Washed by Atlantic waves upon the east, and laved by the surf of the Pacific on the west; with its great inland seas upon the north, and the Mexican gulf upon the south; with its vast mountain ranges, its matchless rivers, and its almost boundless prairies, pasture-fields for the countless herds of untamed buffaloes, this glorious empire, divided into thirty-eight distinct and independent, yet confederated commonwealths, in states and territories in which every citizen wields a monarch's power; and whose population is to be increased in forty years to one hundred millions of souls, all governed by the same constitution; who can gaze upon a scene like this, and not lift up the psalmist's cry, "Peace be within thy walls, and prosperity within thy palaces?" And if intelligence and virtue are the props that must uphold our confederacy, what engine can be found so efficient to produce them, as the agency which constitutes my theme? It aims to elevate and strengthen the intellectual and the moral nature of our citizens by providing the appropriate nutriment, in moral and religious truth, which that nature demands. The soul needs truth as the pabulum of its existence: truth that shall teach it its relationships, its duties, and its destiny—its relationships and duties to its neighbor, its country, and its God, and the mighty issues that are involved in their neglect or their discharge. It thus stretches forth its peaceful hand to reconcile the jarring elements of fallen nature and of sectional discord, and to blend the motley and heterogeneous masses, from almost all the nations of the earth, thrown by the winds and tides of immigration on our shores, into one intelligent and harmonious whole; thus throwing a charm over our country sweeter even than its scenery—a charm that will be its halcyon in the storms of its career, as was witnessed in agitated Galilee when the Saviour's footsteps pressed upon the billows, and his whispers stilled the tempest into peace. And when you consider the character of the thousands who cross the ocean weekly to seek a home in the only country worthy to be represented by our flag, unused to the franchise of free opinion, and ignorant of the dignified responsibility of each individual of a free people, what agency is so well calculated to throw the light of elevating truth upon their pathway as they journey onward to the majesty of freemen?

It stems the swollen tide of immoral and licentious literature which inundates our land, and which destroys much of what would otherwise be "lovely and of good report." This demoralizing literature, which would have delighted Sodom in its day of doom, is found flooding our railroad cars, our steam-boats, our hotels, and indeed every step of our pathway to the judgment-seat of Christ, appealing to every passion and lust, and fostering those profligate sensualities which are usually so rampant in unregenerated man. To check this deluge, and to provide an antidote for the malaria generated by this desolating tide, by the diffusion of wholesome and interesting truth, calculated for the child and the savant, and at prices suited to all gradations of circumstances, even to the finances of absolute pauperism, is the aim of this splendid institution.

And when I think of the influences exerted by the publications of this Society upon the men of this and succeeding generations, I feel that we have discovered the fulcrum upon which the more than Archimedean lever may be placed to uplift the moral world. The achievements of the past are a pledge of future triumphs. In this age, when we write our letters with the fluid out of which the lightnings of heaven are made—when we speak in silence, and the mysterious spirit of the telegraph carries our burning messages faster than the sunlight, through the air and beneath the sea, and reiterates them correctly at the distance of a thousand leagues—when we chain the invisible vapor that upheaves the mountains with the earthquake's power, and compel it to be the obedient servitor of man, and to throw off thousands of the book of immortality per hour, what may we not expect if we use the mighty forces which the Almighty has placed at our disposal?

From such appliances as you put forth sprung the immortal allegory of a Bunyan, which has led and cheered millions of pilgrims in their progress to Zion. A Baxter was brought into the fold of Christ, and from the fulness of his joy brought forth for others' welfare the "Saints' Everlasting Rest." Doddridge was won by this efflux of Baxter's high-wrought spirit, and in grateful solicitude for the salvation of earth's blood-bought tribes, still plies them with the "Rise and Progress of Religion in the Soul." This subdued the heart of Wilberforce, who seeing the moral dearth in the fields of affluent life, put in the ploughshare of his "Practical View of Christianity," and a resultant harvest of regenerated souls soon waved in the mild breezes of a smiling heaven, and bowed before the zephyrs of an approving God. Legh Richmond, one among the number, from the "memory of his heart"—which a deaf mute has given as the definition of gratitude—produced his "Young Cottager" and "Dairyman's Daughter," which have thrilled the hearts of thousands, and "turned their feet from the ways of the disobedient to the wisdom of the just." Like the bones of Elisha, the remains of these pious dead have caused a myriad of resurrections from a sepulchre of sin to a life of righteousness and peace. The electric spirit of holy influence runs through the productions of these holy men, so that to read them is to feel it, being instinct with vitality and frequently charged with resistless energy. They have left a track of light behind them to guide our footsteps, not like the silvery wake left in the midnight ocean by the vessel's keel, which sparkles for a moment and then vanishes in gloom, but like the rising lights of heaven, which shine with a steady and augmenting lustre.

Thus, sir, are you fighting the battles of the faith, and contending earnestly for that which was delivered to the saints, to hasten on the glorious day when the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession. You are irrigating the moral soil of our beloved country with the waters of religious truth, with waters that drop from genial heavens, and that flow over a purer crystal than ever furnished a channel for worldly

literature. Like the "father of rivers," which has its mighty and its everlasting flood supplied by dews and showers that fall over all the surface from the crest of the Rocky mountains to the glades of the Alleghanies, coursing in varied volumes down the thousand channels that are tributary to it, and pouring its huge bulk into our southern gulf to join that wondrous stream that carries in its large bosom the elements to warm the Arctic sea, to mollify the climate of the British empire, and make the isle of the shamrock the emerald of the sea; so do you, from all the districts of our vast confederacy, draw the contributions that the hands of piety confer, and embody them in blessings for our land and world. With no outside glitter to attract, you stand like a mountain to confer incalculable blessings on the creatures God has formed, which, with no tinsel on its shaggy brow, kisses the very heavens and milks the clouds to form the streams that turn the mills which feed and clothe the world.

A glorious element in your system of operations is that of *COLPORTAGE*, which carries truth as it issues from your press, and forces it upon the attention even of the most dissolute and profane. Under this system, our wharves and our canals, our workshops and our mines, our cities and our villages, our rural districts, and even the sparsely settled wilderness, are visited by these self-denying carriers of truth, so that the claims of God and eternity are literally forced upon the people. Thus do your colporteurs become, in the largest sense, "lights in the world," and like the sun they send their influence wherever there are hearts to receive the impartation, so that there is no hamlet so obscure, and no hovel so densely shaded, as to be unenlightened by their beams. With salaries on which even poverty would almost starve, they do their work for immortality, casting the seeds of saving truth upon the world's bleak waysides, unimpeded by the winter's tempests or the summer's firs, in training a tenantry for heaven.

The means employed may seem to the unobservant eye inadequate to effect this glorious consummation. But it should be remembered that even tracts, in their isolated character, usually contain some startling admonition based on fundamental truth, which is calculated to arrest the attention, and leave an impression which no surges of the sea of circumstances can afterwards efface: like that grateful influence which keeps the infant's head upon its mother's breast, and yet controls the planets in their march; or like the gentle sunbeam which kisses the rose until it blushes with chaste delight, and yet breaks up the polar ice-fields with its energy; or the attraction of the silent moon, which impels the tidal wave.

These, sir, are some of the appliances that claim our approval and support. They claim the liberal spirit, the generous heart, and the open hand of the gospel. They claim assistance in the prayers and contributions of every lover of his country and his kin. And, sir, your report shows the spirit of a large and liberal benevolence to have been at work, even in the midst of a severe financial embarrassment, and we augur the future from the present.

The mightiness of the work to be accomplished should only be a stimulant to nobler and more energetic exertion. Indomitable effort can conquer all things within the limits of human capability. Behold Holland, with the ocean as her foe: she has built her massive dykes, and said unto the sea, "Thus far shalt thou come, and no farther;" and from the swamps, in which a faltering spirit would have found its grave, has made the palace, and the warehouse costlier than the palace, rear their ponderous shapes above the waves that battle at their base. So can we, sir, with the Saviour as our Captain, conquer our country and the world for Christ.

Efforts have been made to paralyze the power of this hallowed association, but thus far with an entire failure of the end designed. And it must not, shall not

be—this great woe to our beloved country, this catastrophe for the cause of the gospel of Jesus Christ, this grievous calamity to the whole blood-bought world, it must not, shall not be. No, by the glorious advnt of the Saviour of mankind; no, by the preeious blood of the martyrs of the churh; no, by the awful sufferings of Gethsemane and Calvary; no, by the hopes and hazards of eternity, it ean-not, shall not be. Sooner let commerce stagnate in all her eannels, and bankruptey stare our nation in the face, than that such an agency should be shattered into fragments and Iehabod be inscribed upon its tomb.

By sustaining it we say to our country, Land of Washington, may thy glory—land of liberty, may thy freedom be eternal: land of charity, may thy hand never lack the means to gratify thy benevolent desires; may annual harvests wave in beauty on thy burdened fields; may thy soil never be trodden by the foot of an invader, nor the walls of thy hamlets echo the warwhoop of conquest.

REV. SAMUEL A. CLARK, OF THE EPISCOPAL CHURCH,
ELIZABETHTOWN, NEW JERSEY.

MR. CHAIRMAN—I felt, as I sat in my placee to-night, it was hard enough to be called upon so unexpectedly to fill a gap created by the absenee of a Christian brother. You have made my duty still harder, sir, on reminding me of one, Rev. Dudley A. Tyng, one of the speakers of the last anniversary, who a few weeks ago sat at my table; whom I first knew when he was a boy; whose course I watched with most intense interest in his seminary studies, as he sat with me there day after day and month after month at the same table; in whose glorious ministry here I have rejoiced from its beginning to its end, and to almost all of whose works I would utter a hearty *Amen*, and with most of which I could join hand in hand and heart in heart.

Called upon, sir, as I am under these eireumstanees to say a word in behalf of this noble institution, I feel you have imposed a task upon me which I would most gladly relinquish to other and abler hands.

But, sir, there are reasons why this institution commends itself to the heart and to the interest and to the prayers of every Christian mind, and I feel we must all of us most gladly adopt the language of the resolution which has been placeed in my hands.

This institution commends itself especially to us, because it enables every man and woman and child in this republic to take hold of the plough, and make a furrow in which the seed of heavenly truth shall be planted, which shall spring up and bring forth abundant fruit to the honor and glory of our Saviour's name.

One of the very first feelings which any Christian man has, which comes into his heart with the light and knowledge and love of Christ, is the earnest desire to begin to do something for his Master; and that religion whieh does not lead him to this, is a religion worth comparatively little. "Faith without works," we are told, "is dead;" and the Christian who refuses to work, might as well be dead and buried in his grave.

Now, as I said, this Society gives to every man, to every woman, and to every child an opportunity *to do something*. And when our hearts are expanded by the love of Christ, we ask what we can engage in whieh shall promote his glory. Our interests are bounded by no geographical or sectional limits. We do not ask who a man is, or what he is, so that he bears the image of God, and be one of those for whom Christ died.

Oh, sir, wherever we see a soul perishing for laek of knowledge—whcrever we find one who knows not Him who is the light and glory of the churh, to that one

are we bound to give the knowledge of His grace. I like this Society, too, because it goes into untrodden and uncultivated fields. I like it because it preaches a gospel where the living voice of the minister has never been heard ; I like it because it goes where we should not be received, and also because it sends out, where it can, the living voice of the preacher of the gospel, baptized by the influence of the Holy Ghost, ordained by his Master, and sent forth under that broad commission which applies to each one of you, you who sit upon these seats as well as to us ministers : "Go ye into all the world, and preach the gospel to every creature."

There is not a child who may not preach the gospel by the printed tract. There is not a child but may place in the hands of others that which shall lead them to the Lamb of God, and enable them to begin a course which shall be as a "bright and shining light, which shineth more and more unto the perfect day."

I like it again, sir, because, as the resolution says, it is national and catholic in its character. For here we meet together, not as members of different churches, but as members of the great Christian church which is formed of the brotherhood of all faithful believers in the Lord Jesus Christ.

I like it for another reason : it teaches no mere dogmas. I like it for its plain, simple, practical theology—that it tells me as the apostles would tell me when I go to it to ask, "What shall I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." It does not perplex my brain, it does not bewilder my intellect ; it goes forth to preach the gospel in all its simplicity, in all its freeness, and in all its fulness, and in such a way that every man may apprehend it, every man may know just what it is, and just what he is to do in order to attain unto eternal life.

REV. DR. SCHAFF, OF THE GERMAN REFORMED CHURCH.

MR. PRESIDENT—The resolution placed in my hands suggests three topics for consideration : First, it assumes a *fact* ; secondly, it opens a *prospect* ; thirdly, it enjoins a *duty*.

I. The *fact*, as stated in the words, "the providential gathering and commingling of the most influential European nationalities on the vast arena of our country," is certainly of sufficient magnitude to attract the attention of every scholar, philanthropist, and Christian.

There was a time when Asia, the cradle of the human race, poured her teeming population into the lap of Europe, which now, in the discharge of an old debt, is rousing her ancient mother from the sleep of ages. In our own age, Europe, our common mother, is pouring her overflowing millions into this new world of America, which in turn may prove ultimately the regenerator of Europe. The migration of nations from Asia to Europe, at the threshold of the middle ages, was preceded by mighty providential events in the way of preparation—the spread of the sceptre of Rome, of the civilization of Greece, and the introduction of Christianity, which is the turning-point and the centre of the history of the race. The migration from Europe to America was also preceded by providential preparations—the discovery of America, which opened a new theatre of action for future generations ; the invention of the printing press, which became the mightiest lever of modern civilization ; and the Protestant Reformation, which gave a new direction to the history of Christianity.

But mark the great difference between the Asiatic migration of the middle ages, and the European migration of the present time. The former was a flood of Paganism and heathenism laying waste the Roman empire, and the monuments of ancient civilization ; it was a chaotic mass, simply to be pervaded, penetrated, and sancti-

fied in course of time by the supernatural leaven of Christianity. But the modern migration to America starts with the greatest capital ever given to any nation, with the civilization and the Christianity of Europe. And if America does not ultimately surpass Europe in the same proportion as Europe has surpassed Asia, it will be the fault and the disgrace of America.

The proper history of America does not commence, we may say, with the discovery of Columbus, and with the influx of the Spanish race into the West India islands and Central America, but it commenced properly at the North, with the peaceful settlement of the Anglo-Saxon race upon the soil of Virginia and Massachusetts, and on the banks of the Hudson and the Delaware. The first settlers who laid the foundation of our colonies in the seventeenth and eighteenth centuries, were in some sense the very flower of Europe. The Puritans and Quakers of England, the Covenanters of Scotland, the Huguenots of France, the German Reformed of the Palatinate, the Lutherans of Salzburg, all fled from religious persecution; they were men who prized the worship of God and liberty of conscience more than their own native land, more even than home and kindred. Their motto was, *Cara patria, carior libertas, carissima religio*—Our country dear, liberty more dear, dearest of all religion. There is no nation, to my knowledge, whose foundations were laid so deeply in virtue and religion, in devotion to the truths of the Bible and the sacred rights of conscience, as the American; there is no people in the world which has such sacred obligations resting upon its shoulders to remain faithful to the cause of Christ and of his church, as the American. To these ancestors of beloved memory we owe it that this country has progressed with a rapidity, and enjoys a degree of liberty and prosperity which are the wonder and admiration of the world. Let us never forget that we owe all our political, social, and national blessings to Christianity—to the Bible, the Sabbath, and the spirit of the Protestant Reformation.

If we come down from the colonial to the national period of our history, there has been and is still going on another mighty emigration from all the nations of Europe, especially from England, Ireland, and Germany. It has been swelling gradually since the close of the Napolconic wars, so that in 1854 it reached the astounding sum of nearly half a million. Since that time it has somewhat declined, but we may expect that it will go on increasing and decreasing from time to time as the condition and events of Europe and of this country may operate as causes of promotion or obstruction. This immigration is not prompted, it is true, by religious motives, as the colonial immigration was, but more by temporal motives. But there is no reason on that account to be so apprehensive of foreign influence as some profess to be. It is disrespectful to America, and seems to imply a want of confidence in our national strength, if we apprehend any serious danger to our institutions from this direction. The Americans have stronger digestive organs than any nation under the sun. They can eat English roast beef, German sauerkraut, Dutch kohl-slaw, Italian maccaroni, Scotch porridge, and Irish potatoes; and by way of keeping digestion, they drink a cup of French coffee, and smoke a Spanish cigar! If you don't grow fat on that process, it will not be for want of supply. No wonder that you suffer and complain so often of dyspepsia. But you have a way of eating and assimilating without annihilating the foreign substance; for you, Mr. President, are yourself, I believe, an importation from the Green Isle, as I am from Switzerland, and although we have been pretty thoroughly Americanized by this time, we feel as healthy, strong, and comfortable as ever. The power of assimilation of this country is owing, of course, to its youth. As it grows older that power will diminish. But we have not yet arrived at our early manhood. The immigration will go on till the whole continent teems with life and

activity. True, I was told the other day by high authority that one half of the United States was desert, and that the territory west of Kansas and Nebraska was fit only for buffaloes and Indians. But even with this deduction, there are yet many millions of acres which wait for industrious inhabitants to be made available for the benefit of man.

Anniversary speakers and agents of your Society allow themselves sometimes, with the best intentions of course, and from want of personal knowledge, to make the foreign immigrants as bad as possible, in order to make them better; you who live in the city see the worst of them, and have reason to feel indignant at, and disgusted with the miserable drinking-shops and the degrading vices of many of these immigrants. But you know best yourselves how unjust it would be to judge any nation or sect or profession from some of its unworthy members. As to the Irish population I have nothing to say, not being acquainted with them, present company always excepted; but as to the Germans, you will allow me to say that as a body they deserve to be classed with the most useful citizens of the United States: they are honest, industrious, economical, hard-working, peaceful, and conservative citizens; they are the best farmers and mechanics, and have contributed immensely, especially in the middle and western states, to the development of our national resources, and will continue to do so more and more every year.

At the same time, I am free to admit, and I have strongly stated it on other occasions, that the modern immigrants, without distinction of nation or tongue, import not only the energies and virtues, but also all the vices of the old world; thus helping to swell the tide of our native corruption, and presenting a peculiar danger, and urging an important task upon us.

II. This leads me to the second point for consideration, namely, *the prospect which this commingling of the nations of the old world on the arena of our country opens before us.* The future is necessarily concealed from the eyes of mortals, else the energy and stimulus of action for the present would be paralyzed; but we are permitted to make certain calculations and inferences from the indications of the present, which is the mother of the future as well as the child of the past, and from the providential signs of the times which we are directed to observe.

The prospect of this country, as pointed out by the resolution, is of a twofold kind. There are two sides to every picture; so also a dark and a bright prospect are opened before us. The bright prospect I will point out in a few propositions.

1. The *national* prospect. If you look at the geographical features of this country, it foreshadows a mighty and sublime destiny of the race which dwells here. Modern geographers, such as Ritter, Humboldt, and Guyot, tell us that every continent is peculiarly shaped and formed for a peculiar mission. The southern continents, Africa and South America—which is altogether different from North America, and forms a continent by itself—seem to be especially destined by their formation, by the nature of their soil, and by their climate, to develop the *vegetable* and *animal* life; while Europe and North America are especially formed and adapted to the developing of the *man*—to be the main theatres of history.

Now at present, I believe, the greatest nation under the sun are the English. It is really the wonder of modern history that such a little island, washed all around by the sea, should spread the sceptre of her empire over all parts of the earth, and hold together her boundless possessions in North America, the West Indies, South Africa, India, and Australia, not by physical force, not by a standing army, but mainly by the intellectual and moral strength of the British nation. But if you compare the North American continent with the island of England, and take into consideration at the same time that it is inhabited by the same race, having the same energy, the same love for independence and respect for law, you

must infer that the destination of this country is a still higher and grander one, in the same proportion in which her territory surpasses in extent and resources that of the mother island. For the Americans control a whole continent and two oceans, and occupy a central position between Europe and Asia. Another advantage is, the foreign influence among us, which acts as an effective fertilizer, and increases the strength of the Saxon race, the base of the American nation. The English people themselves are the result of the combined influence of the Anglo-Saxon, the Norman French, with a considerable sprinkling of British and Danish, and this very mixture is the source of their greatness. A similar mixture is going on now in this country on a much larger scale than ever before. The Anglo-Saxon current is continually receiving contributions from the noblest rivers of the European continent. Our nationality is thus becoming more and more comprehensive and cosmopolitan, and promises to represent ultimately, more than any other we have yet seen, the unity and universality of the race on this the central kingdom of the globe. So much for our national future.

2. In the second place, the prospect opened before us, in a *political and social point of view*, is the great fact of *self-government* which we are now trying in the face of Europe and the world; and which I most fondly hope may succeed. The aim of this country is, to realize the greatest amount of personal, civil, and religious freedom, on the basis of the supreme authority of law and order, and in connection with the greatest amount of security of life and property. Our republican institutions are by no means a copy of any ancient republic, but they are the first attempt to realize the doctrine of self-government on such a large scale, and on the basis of Christian morality.

If you compare England with France, you will perceive that one of the most striking differences, in a political and social point of view, is this: that while France has more equality, England has more liberty; and if you compare America with both, we see here the principle of equality and liberty combined, and that on a larger scale than either of those nations enjoy. The French nation, under every form of government, is given to the principle of centralization. Paris is France, and the ruler of Paris is the ruler of France. Centralization is in its inmost nature despotic, and yet perfectly compatible with a certain kind of democracy and equality. A despotism may be so absolute that a whole nation under the despot may be like an army of common soldiers, all looking alike. That is the equality of France. It is like a sandy plain upon which the ruler rises like a pyramid erected and sustained by the popular will, but liable at any moment to be razed to the ground by the same sovereignty of the *mobile vulgus*. Now I hold that centralization is incompatible with true liberty, in the English and American sense of the term. Liberty consists of a system of checks. In England, the king is checked by the lords, the lords by the commons, and the commons by the people which elect them. London can never be to England what Paris is to France. Still less can Washington ever exercise the same control on our own country. It affects us very little, after all, what Congress does in our political metropolis. Our federal government is checked by the thirty-two state governments, the state governments by the municipal authorities, and the municipal authorities by individual self-government. If we can realize the largest amount of individual self-government, which is in its nature of moral as well as intellectual character, then our national liberties are safe, no matter who may be president of the United States, or governors of the separate states—no matter how much corruption may prevail at Washington, at Harrisburg, at Trenton, and Albany.

I say then that the prospect, socially and politically, which this country opens is that of the large amount of individual self-government which is the truest and

best foundation of the liberties of a nation, and which will guard us against the licentiousness of the mob, and the despotism of the ruler.

3. In the third place, the *educational prospect*. The mission of this country seems to be to secure universal education—education on the basis of virtue and religion. If you compare Europe with America, you will find that the education of Europe is more or less aristocratic, that is, confined to a particular class of society, while the great masses are destitute of it. In Germany, it is true, especially in Prussia, there is more general elementary education than even in England and in this country. But from the absence of free political institutions there is comparatively little training for public life, and the people are not expected to take any active part in the affairs of government. With us the common-school system which has made so much progress within the last ten or twenty years, and evidently looks forward towards a much higher degree of perfection, will become far more available for the public life of the nation. Besides, our whole political and social life is a great educational school for our youth. Here, if in any country in the world, there is a possibility and an opportunity for every boy of industry and perseverance to become a gentleman, and for every girl to become a lady. Every man may develop his intellectual resources to their fullest extent, for the various purposes of life. I do not find fault with Europe for its aristocratical culture, for education must always begin above and gradually come down to the people; here, however, we see education placed within the reach of almost every one.

4. Finally, what is the prospect of our country in a *religious and ecclesiastical* point of view? If we compare Europe with America in this respect, we find a great and striking difference between them; and I am only surprised that Americans so seldom make it the subject of serious reflection. It is the separation of the church and state. In Europe the church and the state, politics and religion, are more or less united. The few exceptions, as the Free church of Scotland, the Dissenters of England, and the Free church of Canton de Vaud, are of comparatively recent origin, and owe their freedom, in part at least, to the power of the American example. But here we see the spiritual and secular powers separated from each other in such a way that they can never be united. "What God has joined together, no man shall put asunder;" but it is equally true, that "what God has put asunder, no man shall join together." I look upon the separation of church and state in this country as *providential*. It could not have been brought about by human agency. It cannot be traced to the credit of any particular denomination or sect. In the beginning of our history there were ecclesiastical establishments—the Puritans in New England and the Episcopalians in Virginia; and it was only Pennsylvania and Rhode Island which, from the beginning, proclaimed and enjoyed religious liberty, although not without some qualification.

But this principle became a national law by the adoption of the American Constitution. The convention which formed the federal Constitution, in the city of Philadelphia in 1787, could not possibly have founded an ecclesiastical establishment, even if it had intended to do so. There was no denomination which would have dared to aspire to the position of a national church, to the exclusion of all the rest; for at that time numerous different churches and sects were existing in the country. God himself had brought them here from all parts of the world. They all helped to fight for independence. The toleration and liberty of one, was conditioned by the toleration and liberty of all. Hence the clause in our Constitution which proclaims the liberty of worship, together with the liberty of the press, as an inviolable fundamental right of the American people. For this very reason I admire the separation of the church from the state, because it secures the full right of self-government to the church, and because it is the work of Prov-

dence. The best, in man and in history, is that which is providential, which is the gift of God and not the work of man.

Now for the application. The mission of this country, under a religious and ecclesiastical aspect, is to develope before the eyes of the world a church without a state, religion unsullied by polities, and a self-supporting and self-governing Christianity, which is not the result of compulsion or force, but the free expression of the will and most sacred desires of the nation. For this very reason, because religion is free among us, it is more widely spread, and perhaps more deeply seated in the nation than in any other; and for this very reason, there cannot rise here—I hope so, at least—that fearful degree of infidelity which is produced in ecclesiastical establishments by the law of reaction, and which goes hand in hand with the hideous sin of hypocrisy.

These, sir, are fair prospects opened up before us for the distant future of our land, and which we see already preparing under our eyes. But the picture has a dark side also, which we cannot altogether omit, however unpleasant it may be to dwell upon it.

We may admit all we have said, and yet yield, from time to time, to gloomy forebodings and apprehensions concerning our future. Some of our best men, some of our strongest intellects, some of our wisest statesmen, have become diffident and apprehensive at times, whether the great experiment of self-government, of universal education, of the voluntary system in religion, which we are now trying and have been trying for the past two or three generations, may not at last prove a failure. There are various ominous evils growing up or increasing in our country, which I will not enumerate; you know them all—you see them before you as you pass through the streets of this beautiful city; everywhere you see vice and corruption staring you in the face. I need only remind you of the increase of loafing and rowdiness of your fire companies, these nurseries of crime which control your primary elections, of the unblushing dishonesty of so many officers in high places, in banks and railroad corporations, in the municipal councils, legislatures, and congress.

God deals with nations just as he deals with individuals. How many a noble youth, endowed with genius, amiability of temper, and energy of character, before he has even entered upon the career of public life, falls a prey to vice, and is seen tottering to the abyss of eternal destruction with a rotting body and a cheerless soul. The life of individuals and of nations is not moved by physical force, but by moral force; moral force implies freedom, and freedom implies the possibility of abuse as well as use, and we see its abuse every day. God does not depend upon any particular nation for the accomplishment of his designs. The greatest nations have fallen. What has become of Greece? what of Rome? what of Venice? what of Spain? God may cut off this generation in his righteous wrath, if we prove faithless to our trust; and on the ruins of it may call up a new race and generation to do that work which He committed to our hands.

The failure of our country in accomplishing its mission would be disastrous to the whole civilized world—to use the words of our resolution, “would exert a blighting influence upon the best interests of mankind, and greatly hinder the cause of the Redeemer.” The nations of Europe are now looking with intense interest upon us. If we fail in our experiment of self-government, of general education and of a free, independent Christianity, we could hardly expect it to succeed anywhere in Europe. And we would greatly strengthen and justify the very institutions which we now denounce as relics of a despotic age. Hence it behoves us seriously to consider our dangers and temptations, and the means of averting our ruin.

Thirdly, let us now point out *the duty* which this commingling of nations on the vast arena of our country, and the bright and gloomy prospects opeuing before us enjoin upon us. What is that duty? What can save us from possible ruin and destruction?

Is it our republicanism; our political institutions? No, sir. Look at Mexico: she has republican forms, and yet she is dead or fast dying amid revolution and anarchy. Look at the liberties of ancient and mediæval republics. Have they not all crumbled into dust? Republics can only thrive and flourish on the basis of public virtue; when this is gone, then the best institutions will be converted into sources of evil and ruin. Republican forms of government are just as liable to abuse as any other, and we have the gloomy proof of it every year in our elections. We need not go to Kansas and San Francisco to see how shamefully the ballot-box is turued by unprincipled demagogues into a means of cheating and defeating the true will of the people.

Can education save us? No, sir. Education may prove a curse as well as a blessing to a nation, unless it is based on the eternal foundation of virtue and of religion. Is not education, even in its highest forms, continually going to seed before us, and continually producing evil fruits? Look at the many "harmonies" of social dreamers, which only need to be put into operation to break up in discords. Look at the many miserable "isms" which are continually buzzing in our ears. Look at the crimes and horrors of the French Revolution, which resulted from the infidel philosophy of Voltaire and Rousseau. If we suppose that any power of mere nature and man is sufficient for national and individual happiness and prosperity, we overlook the fact of the awful *corruption* of human nature. The cure of that evil can only be found in a supernatural principle. Nothing can save us, sir, but CHRISTIANITY. If we become and remain good Christians, we shall necessarily be also good citizens and patriots, we shall discharge all our domestic, social, and political duties, and the favor of God will smile upon us in a thousand national blessings. But stop the fountain of piety, take away our churches, our Bibles, and Sabbaths, and no power on earth can save us from ruin and destruction.

But what has all this to do with the *American Tract Society*? If you will exercise your patience a few minutes longer, I will tell you. You may ask, What has Christianity to do with the Tract Society? It existed eighteen hundred years before that Society was instituted, and could possibly do without it. There are a great many who say that the work of Christianity is devolved upon the church and the gospel ministry, and that they are to do the business of saving the world.

I once heard of a clergyman of a certain school in a highly respectable church establishment, who, in passing by a dissenting chapel, used to cross himself, to spit upon the ground, and to exclaim in holy horror, "Get thee behind me, Satau!" Now it might be cruel to disturb that man in his happy delusion; but a delusion, nevertheless, it is. It all depends upon the question, "What do you understand by the church?" As the great agency for the conversion of the world, I believe in the church as fully as any body, and I believe we cannot think too highly of the church, the spouse of the Lamb of God, the "body of Christ," "the fulness of Him who filleth all in all." But just because we think so highly of the church, we can identify her with no particular organization; for as soon as we do that, we leave at once Protestant evangelical ground, and we insult Christ by making him the head of a particular sect, instead of acknowledging him, and reverently bowing before him wherever he has imprinted his holy image upon his people on earth.

The hill of Zion rises far above the lofty spires of St. Peters at Rome, the Dome of Berlin, St. Pauls of London, St. Giles in Glasgow, Trinity in New York, and Calvary and St. Marks in Philadelphia.

The church of Christ is composed of the believers of all nations, generations, and tongues, of all who bear the holy name and carry in their hearts the love of Jesus Christ, who own and recognize him as the only source of salvation, and are ready to say with Peter, "To whom shall I go but thee? Thou alone hast the words of eternal life." The church then, thus composed of all believers, implies also all the agencies, powers, and institutions which are employed, not as a substitute for, but as helpers of the ministry of Christ.

Were an attempt made to put the Tract Society *in the place of the church of Jesus Christ*, then I would beg leave to be excused from appearing as its friend and advocate. But I look upon it as an auxiliary and handmaid to the church and the ministry, in doing the work of the church and ministry. What are all your officers, agents, and colporteurs? Are they not members of the various churches of the land? Are your funds not contributed annually by the churches? And what are your publications and tracts? Are they not echoes of the tracts of St. Peter, St. Paul, and St. John, which were indeed tracts for the times and tracts for eternity? Let the various denominations by all means lay stress in the proper place, upon their distinctive doctrines and measures, and fulfil the peculiar mission which God assigned them. It is all right and good, and no one should find fault with it, or with anybody for thus doing his duty. But this is no reason why we should not join in doing the common work of spreading abroad those precious catholic truths of the gospel upon which, after all, we hang our comfort in life and in death.

In this view then, I can bid God-speed to the Tract Society. I confess, I have never been so identified with its interests as to give me a claim to appear among its advocates on such an occasion as this, and hence I felt considerable reluctance in appearing before you. But I welcome the publications of your Society in my little family; my children are delighted with the regular visits of your Child's Paper, and I think I am putting wholesome food into their hands, by giving them many of your excellent tracts and books. I believe the Tract Society well calculated for the peculiar character of our land, for the strange mixture of all the nations of the earth, for the peculiar transition state in which we are placed. It exerts, moreover, a wholesome conservative influence, in serving as a bond of union between the different denominations and sections of our country. It is one of those great agencies by which, in connection and coöperation with our churches, can be realized what I have pointed out as the great mission of our beloved country.

I beg your pardon for having detained you so long, and I will close with what may be given as the sum and substance of my speech, as suggested by the resolution which was placed in my hands.

America is the land of freedom and of the future. Our future depends upon the preservation of our liberties, and especially the liberty of religion, which is the basis of the liberty of the state and of individuals. But no liberty and no national happiness and grandeur can exist without virtue, no virtue without religion, no religion without Christianity—Christianity, the hope of America, the salvation of the world.

REV. W. P. BREED, OF THE PRESBYTERIAN CHURCH,
PHILADELPHIA.

MR. PRESIDENT—A good old mother in Israel once said that it made her flesh creep all over to hear a minister say he was not going to make a long speech, and therefore I shall make a very short one *without saying so*. Since I came upon this platform, I recalled to mind an incident in the life of Luther. As he was sitting in the castle of Wartburg, busily employed in his own mighty thoughts, behold, the

devil appeared! He saw him distinctly with his eyes. The evil one walked around the room with his eye upon that giant defender of the truth, as if waiting to send an arrow to his heart. Luther watched him a little while, and then took up his inkstand and threw it at the head of the adversary, who thereupon vanished. Now it is a very suggestive and appropriate thought, on this occasion, that among the instruments which are to drive the devil out of the world, *the inkstand and the press* are very prominent.

While I was in college, sir, I believe I got one bad mark, and it was on this account. Professor Draper was exhibiting to the class a piece of amber which contained a little insect. A neighbor of mine, more full of fun than of study, had a piece of jujube paste containing a little air bubble, which he held up in mock admiration. I saw it, and joined him in the sport, and thus got the mark. But that piece of amber, when it came round to us with the little insect enclosed, was a very curious thing—no doubt you have often seen the like. I have thought many times since, that this literature of which we speak to-night is just like that amber. It is a most surprising truth, that *thought*, so evanescent and ethereal, which flashes into the mind, and in a moment is gone again, may be arrested, and as it were petrified, and thus transcribed to posterity, so that the thoughts which burned in the mighty brain of Plato, and ran down his style upon the parchment, are just as entire and perfect this hour as when they first appeared upon that parchment. It is the *business* of literature to embalm thought.

Now there are two sources from which thought comes. See yonder, in the fourth story of that house in Paris, with a monkey on the table and a violin well used hanging against the wall, and here and there a few rags of clothing, an author. He sits writing for his bread—the little he gets. He is an infidel or an atheist, any thing but a good man, and there bubble up into his mind, from the pit below, streams of thought which he transfers to paper and embalms them there. They are printed in Paris and in Philadelphia, and are scattered throughout the length and breadth of this land. They are thoughts of the devil, embalmed and multiplied, and they come in contact with millions of minds to fascinate and destroy them.

Let us look now at another source of thought. Yonder, in that prison, with his little blind daughter standing at his knee, sits John Bunyan, and he too is inspired; he too is recording thoughts, drawn down from above, pure, glowing, glorious thoughts, and he too embalms them, and they are printed and multiplied by the million, and go forth over all this land through the agency of this Tract Society by Christian colporteurs, and they come into contact with these other thoughts from the mind of the infidel, and a *war of thought* ensues. Now thought is the grand power in the world. You know the song, “There’s a good time coming, friends,” and in that it says,

“Cannou balls may aid the truth,
But *thought*’s a weapon stronger.”

Oh, there is a mighty power in thought. What was it nerved the arms of these brave Englishmen so strongly, when they saw upon the banner flapping upon the breeze the sentence, “England expects every man to do his duty?” Why, my hearers, it was a single thought that thrilled all those minds, nerved all those arms, and conquered the enemy.

M’Cheyne, as he was one day passing along, saw some workmen busy at a forge. He tapped a man upon the shoulder, and pointing to the burning metal, said, “What does that remind you of?” It was only a thought, and yet it saved that man’s soul.

Between these mighty powers in the world there is a great war going on, an important and intensely interesting war.

Now what is our Tract Society doing, but taking these thoughts, embalming them, and distributing them up and down the land?

And what is the great problem the church is to work out in this world, but to bring every thought into captivity to the dominion of Christ? That is the work she has to do.

I go to our art-galleries, pass up and down these streets, visit parlor after parlor, where I see statues, statuettes, and paintings, which ought to be burned—where the whole mind of the artist has been busy with the mere sensualities of the thing—where the *body* is exhibited, and not the soul; and all these multitudes of beautiful things upon which so much labor has been squandered, eloquent to the baser passions, mute to the intellect and purer moral nature. When every thought is brought into captivity to the obedience of Christ, a vast amount of this art will be burned to ashes, as it ought to be.

Literature is to be reformed. Take the English literature, from the time of Chaucer down to the present time, and tell me if there is not very much of it which ought to be burned. Sir, I am no Vandal. I can admire, to some humble degree at least, the elegancies of literature, but it is a burning shame that, amazing as is the power of the muse over the minds of men, she should, from the first to the last, have thought it her peculiar license to deal in vileness, voluptuousness, and all manner of licentiousness. Take the poets of the English language, and how many Christian poets and thoughts are there?

But not only do we find this licentiousness in the poetry, but also in the prose. And here the publications of this Society are to have a vast influence in bringing these thoughts into subjection to Christ.

We see its influence on the domestic institutions, as its thoughts go into our families. You remember the anecdote of the missionary and the Indian. The first time the missionary met the Indian, he was riding on his horse, while his wife was following after on foot; but the next time the wife was on the horse, and he was walking. The missionary asked him what was the matter; and he replied, "I have become a Christian."

These thoughts are to revolutionize the domestic society and relations of men, and also the *political*. What is the reason why there was no true freedom in antiquity? Why, even in the democracy of Athens and Sparta, was there no true freedom? Because they did not know what man was. Every man we meet in the street bears God's image, and has the same inalienable rights with ourselves. This truth we find in the word of God, and in these tracts which are founded upon that word. These are truly "tracts for the times and tracts for eternity."

Thus throughout every department of thought and life, intellectual and moral and domestic, the whole life of man, these thoughts of God coming down from heaven, are to work revolutions and to bring about the glorious millennium. I say then that men must feel an interest in this institution, because its great business is to embalm these thoughts, which flash from the minds of men in their happiest, holiest moments, when, risen above the earth, they breathe the air of heaven—thoughts that thus come to us from heaven through the minds of Baxter and Bunyan and others, and are multiplied and sent forth to do good. Who can love God and his cause, and not sympathize with the Society that does a work like this? So long as it aims to confront the minds of men with these glorious thoughts, so long I say it not only may stand, and ought to stand, but by the grace of God, it shall stand.

PUBLISHING DEPARTMENT.

During the year the following 46 new publications have been stereotyped or electrotyped in English, German, French, Spanish, Italian, Swedish, Hawaiian, and Creek Indian, of which 11 are volumes; making the whole number of publications now on the Society's list 2,268, of which 453 are volumes of larger or smaller size. Besides these, the Committee have approved to be issued at foreign stations 97 publications, including 12 volumes; making the whole number now approved for publication abroad 3,315, of which 382 are volumes.

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601	Come to Christ. Four well-known Hymns-----	4	66 Another Lily Gathered.	
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603	My Mother. By Rev. Charles Milne, Broadalbin, N. Y.-----	8	68 Self-Control.	
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Commonplace-Book to the Holy Bible; or the Scripture's sufficiency practically demonstrated; wherein the substance of Scripture respecting doctrine, worship, and manners, is reduced to its proper heads, weighty cases are resolved, truths confirmed, and difficult texts illustrated and explained. By the celebrated John Locke, author of the Essay on the Human Understanding. 8vo.-----				
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Besides these, Come to Jesus has been stereotyped in Muskokee for the Creek Indians, and Clarke's Scripture Promises in Hawaiian, for the Sandwich Islands.				
APPROVED FOR FOREIGN STATIONS.				
Publications 97, of which 12 are volumes.				

PRINTED AND CIRCULATED.

There have been *printed* during the year, according to the Depositary's statement annexed, 683,900 volumes, 9,028,700 publications, 333,813,900 pages; and *circulated* 47,844 volumes, 9,890,486 publications, 250,400,722 pages. The total amount circulated since the formation of the Society, is 13,098,013 volumes, 188,971,408 publications, 4,753,741,573 pages; including 149,761 volumes (9,831 sets) of the Evangelical Family Library, 94,026 volumes (2,089 sets) of the Christian Library, 48,638 volumes (1,990 sets) of the Religious, or Pastor's Library, 319,323 volumes (4,557 sets) of the Youth's Library, and 160,921 volumes (20,044 sets) of the Youth's Scripture Biography.

DEPOSITORY'S STATEMENT OF PUBLICATIONS PRINTED AND CIRCULATED 1853.

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